HARMONIAL PHILOSOPHY

RELIGIO-PHILOSOPHICAL JOURNAL.

DEVOTED TO THE ARTS AND SCIENCES, LITERATURE, SPIRITUAL PHILOSOPHY ROMANCE AND GENERAL REFORM.

$3,00 PER YEAR IN ADVANCE.] Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing. [SINGLE COPIES EIGHT CENTS.

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Literary Department.

For the Religio-Philosophical Journal.

PARTED.

BY J. W. VAN SANT.

Though we are parted here below,
And never may meet again,
Though I may never hear thy voice
Sing a familiar strain;
Though I may never clasp thy hand
With friendship in my own,
Though I may never speak to thee
In love's endearing tone.

We'll be united high above—
Upon the sinless shore,—
How cheering to us is the thought,
United ever more:
We'll roam together in heavenly courts
We'll join the heavenly song,
And bow before the great I AM,
With all the blood-washed throng.

WILFRED MONTRESSOR;

OR,

THE SECRET ORDER OF THE SEVEN.

A ROMANCE OF MYSTERY AND CRIME.

BY THE AUTHOR OF "FLORENCE DE LACY, OR THE COQUETTE," ETC,

BOOK FIFTH—THE APPOINTMENT.

CHAPTER XXXVII.

MONTRESSOR AND HAMET.

It was midnight. Wilfred Montressor was sitting in the apartment which had been consecrated by the presence by the death of Zorah.

Hamet entered holding a letter in his right hand.

The man of thirty-five took the letter, opened it, and perused the contents.

"It is well, Hamet," said Montressor, folding the letter and laying it upon a table near him.

The youth bowed and retired. But ere he reached the door he was recalled by a single word:

"Hamet."

He approached the traveler, and with folded arms silently awaited his commands.

"You have accomplished wonders, Hamet, by your zeal, your intelligence, activity. Nothing has failed which you have been entrusted to perform—nothing. At noon day and at midnight, with equal alacrity, you have obeyed my orders. You have surmounted the most serious obstacles; you have fearlessly exposed yourself to danger, you have disregarded the weariness of mind and body springing from continual labor, which even in men, deadens courage and debilitates action. Your reward is at hand. I have discovered the murderer of Zorah.

Hamet started; clasped his hands violently, together, and exclaimed:

"The murderer of the lady Zorah, my mistress?

"Yes, Hamet."

The eyes of the youth flashed fire.

"He must die."

"The words of Hamet kindled a train of reflection in the mind of Wilfred Montressor.

In the midst of his revery he turned to the excited youth:

"Leave me, Hamet. I will tell you my decision hereafter."

Hamet retired.

The man of thirty-five reasoned thus with himself:

"Blood for blood—it is the law of justice.

"Whoso sheddeth man's blood, by man shall his blood be shed.' It is the law of God, written in his Holy Word, written in the heart of man.

"The blood—the innocent blood of Zorah has been shed. Her life has been taken by violence, and her slayer, regardless of the displeasure of God and man, walks the streets of this great city.

"Alfred Tracey is the murderer.

"The laxness of his principles, the immorality of his daily life, are sufficient to justify the belief that he is capable of the most atrocious crimes.

"He was absent two hours from the assembly of Mrs. Willoughby—he visited none of his usual haunts during his absence—he has evaded the inquiries of his most intimate associates; and then, the scene at Caroline Percy's.

"Pallid cheeks, glaring eye-balls, convulsed muscles, agonizing cries—what evidence from the lips of human witnesses can be more conclusive than such fearful tokens, the confessions of a soul racked and tortured by the harrowing remembrance of damning guilt?

"Alfred Tracey is the criminal.

"Murder in this as in many other cases, cannot be legally charged. Cannot be legally proved, and the loop holes of the law are wide enough to permit the escape of shoals of murderers.

"The task is mine. I must become the avenger of blood.

"Sad—terrible was the fate of Zorah, and yet a mournful consolation is not wanting—death triumphed over dishonor.

"Dishonor!

"From the broken promises of the maiden to broken vows of the wife—from falsehood to crime there is but one step.

"That woman—I loved her.

"Zorah, Zorah, yours was the glorious presence that came to me last night and whispered of Love and hope. Yours not hers. My soul was transported with ecstasy. I awoke and wept that it was a dream."

Montressor rose and paced the chamber hastily to and fro.

"Yes; I must avenge the death of Zorah—but how?

BOOK SIXTH—THE INSULT.

CHAPTER XXXVIII.

A MORNING WITH OWEN TRACEY.

Owen Tracey was seated at his writing-desk scanning, apparently, with deep interest, the contents of a brief note which lay open before him. The straggling sun-beams that here and there penetrated the interstices of the cloud window-blinds, shone with no pleasing effect on the coarse haggard features of the retired merchant.

His forehead was deeply corrugated, and his his keen gray eyes were fixed intently on the written characters.

At length, as if dissatisfied with a silent inspection of the note, he took it from the desk and read its contents audibly:

"MY DEAR BROTHER:

By a strange accident I have become acquainted with the provisions of the codicil to your will, recently drawn by Mr. Barton, and executed by yourself. It is selfish perhaps in me to complain of an arrangement which enables you to repair the mistakes of the past at my expense.

I venture, however, to suggest the expediency of a visit to Mrs. Williams, the daughter of Charles Mountjoy, deceased, residing No.— Orange street, previous to final determinate action on your part. I advise you also to consult freely with Mrs. Tracey, who is aware of the crime, and no doubt rejoice at the extent and promptness of the reparation.

Yours truly, ALFRED TRACEY.

"June, 1869."

"The infamous scoundrel," muttered Owen Tracey between his closed teeth; "but the meaning, the meaning."

At this moment, a light tap on the door of his apartment, disturbed the reflections of the merchant.

"Come in," he exlaimed gruffly; the door isn't locked."

Mrs. Tracey entered with a grave melancholy expression of countenance.

The merchant turned toward his wife, and contracting his thick shaggy eye-brows, inquired with some vehemence:

"What do you want, madam?"

"However painful it may be, a sense of duty to you and to myself, indispensable that I should inform you of the conduct of your brother, Alfred Tracey."

The merchant pushed back his chair from the writing-desk, and turning partly round, remarked in a surly tone:

"I have observed your recent intimacy with him, madam—perhaps you have something to say in his favor?"

Mrs. Tracey hesitated.

"Well, well, proceed. It will please me, I assure you, to be informed of a single instance of good conduct on the part of Alfred Tracey; but I don't wish to be detained at home the whole morning."

With a simple earnestness of manner, which at once arrested the attention of her husband, Mrs. Tracey unfolded the deception by which Alfred Tracey had decoyed her on the preceding evening to the house of Mrs. Waters, and related all the incidents of the insulting interview which she had been compelled to encounter.—Her language—clear, succint, forcible—was that of a woman conscious of rectitude, yet deeply sensible of the grossness of the indignity to which she had been exposed.

During the progress of the narrative, Owen Tracey sat quietly in his arm-chair, resting his cheek on the palm of his right hand, and without uttering a word, gazed steadfastly upon the countenance of the speaker. Only once, on hearing the name of Mrs. Williams, he turned aside for an instant and glanced at the open note lying upon the writing desk. Only for an instant, and the merchant, impatient, irascible as he was, listened calmly and silently until the narrative was concluded.

He rose from his seat, approached Mrs. Tracey, and laying his hand upon her arm asked in a hoarse whisper:

"Is this true, all of it?"

"It is," replied Mrs. Tracey, surprised at the strange bearing of her husband.

"And you have never given him, Alfred I mean," continued the merchant with a stern inquiring glance, "the slightest encouragement you have never compromised yourself in such a way as to justify or palliate his infamous conduct?"

The first impulse of Mrs. Tracey was to treat this question with silent contempt; but the earnest gaze of her husband, and the tremulous quivering of his hand as it rested upon her arm, manifested such intensity of emotion, that from a feeling of compassion toward him, rather than a desire of justifying herself, she replied:

"Never."

"Enough, Mary. Your assurrance is truth itself," said Owen Tracey, sinking into his arm-chair and covering his face with his hands.

After a moment's reflection, he turned toward the writing-desk, and taking up the note of Alfred Tracey, presented it to his wife.

Read it, he added, languidly.

Mrs Tracey read the note, but without apprehending its true import.

"Alfred desires me to consult you," said the merchant, evidently struggling with his feelings. "Do you know anything of the condition or family of Mrs. Williams?"

"Nothing, except what Alfred has told me."

"Repeat to me every word," exclaimed Owen Tracey.

"I have already stated the substance of his information—that Mrs. Williams is the daughter of Charles Mountjoy, your former partner in business—that she is suffering in a miserable garret from disease and extreme poverty."

"What more?—every word."

"That you have refused to relieve her necessities, although—although you inherited the bulk of her father's estate."

"What more?" inquired the merchant, partially rising from his seat, and sustaining himself by grasping firmly the top of the arm-chair.

He spoke of—he said something about a forged will.

The temporary languor which had fallen upon Owen Tracey disappeared before the whirlwind of passion that raged in his bosom. He started to his feet and stamped violently upon the floor reiterating:

"He lies—he lies—the ungrateful villain—the infamous scoundrel—he lies—he lies!" The merchant ground his teeth convulsively, as he added, glaring widely in his wife's countenance;

"Mary, he is a liar."

"I give no heed," said Mrs. Tracey, soothingly, to the accusations of a liar."

"He has striven to injure and degrade me in your eyes. He has dared to offer an unpardonable insult to you. He will drive me to madness. He—my brother—never again shall his presence darken my doors—never will I look upon his face, I curse him." From my inmost soul I curse him."

"In this you are wrong," interposed Mrs. Tracey. Curse him not."

The old merchant replied hastily, as if displeased at the interruption:

"What are you staying for in my room? I must go out, madam. I don't want to be bothered any longer."

"You are ill," said Mrs. Tracey, approaching her husband, and placing her hand upon his forehead. The skin was hot and burning.—

"I shall be well enough if you will let me alone," said the merchant, thrusting aside her hand.

Mrs. Tracey withdrew; and the merchant, after several minutes of reflection and as many of preparation, started to fulfill his business engagements. In a quarter of an hour from the time of leaving his residence, Owen Tracey stood on the corner of Orange and White streets. He passed slowly along the narrow sidewalk, seeking the number of the house indicated in his brother's note.

He mounted the steps of the old wooden building, occupied by the family of Andrew Williams, and knocked at the door

A small boy opened the door, and looked timidly at the visitor.

"Does Mrs. Williams live here?" inquired Owen Tracey, with less harshness than usual.

"Mrs. Williams—that's my mother," replied the boy.

"She lives here then?"

"My mother is up-stairs," said the boy, weeping; but she is dead."

"Dead!" muttered Owen Tracey several times, as under the influence of a powerful impulse he ascended the narrow staircase.

He entered the bed-chamber in which the wife of Andrew Williams had suffered and died.

A coffin of stained cherry was placed upon a table near the front windows. The lid of the coffin was unclosed, and Andrew Williams and his daughter Jane were silently, yet tearfully, gazing upon the features of the corpse.

"My name is Tracey," said the merchant, advancing toward the centre of the apartment, and glancing alternately at Williams and the young girl.

"Owen Tracey, sir?" inquired the girl, with an expression of deep interest.

"Yes—Owen Tracey."

"My mother desired to see you previous to her death," said Jane Williams," and sent me to your house to request you to visit her, but I gave her the message to the wrong person. A young man—your brother he said he was—came here yesterday morning and had a talk with mother, and so the mistake was corrected, and he said he would tell you all about it."

"Is that your father?" asked the merchant, pointing to Andrew Williams, whose attention seemed entirely absorbed in the contemplation of the pale sunken features of the dead.

"Yes sir," replied the girl; then addressing her father, she added, "Father, this is Mr. Owen Tracey; you have heard dear mother speak of him a times past."

The man turned his face gloomily toward the merchant.

"Nobody can save her now. Nothing, nothing can save her now. Not the wealth of the Indies," said Andrew Williams, in hopless despondency. Yet there was an expression of bitterness in the tones of his voice as he continued: "Poverty has destroyed, but wealth cannot restore her. It is not your fault, sir, that you inherited the fortune which ought to have been hers. She never blamed you, nor thought unkindly of her father. Yet it is sad to reflect that one tenth part of her father's estate would have preserved her life, saved me from prison, and our children from disgrace and ruin."

With a troubled expression of countenance, Owen Tracey pursued his inquiries.

"Of whom are you speaking?" inquired the merchant slightly agitated.

"Of my wife," replied Andrew Williams, pointing at the coffin.

"And her maiden was?——"

"Emily Mount joy."

"The daughter of Charles Mountjoy?" demanded Owen Tracey, in a voice that startled the younger children of Andrew Williams, and sent them crouching at their sisters feet.

"The same."

"Dead, dead," murmered the merchant, approaching the coffin and gazing at the remains of his partner's daughter.

After a few moments, turning to Andrew Williams, he remarked in subdued tones:

"You have done wrong; you should have applied to me earlier."

"My wife was a proud spirited woman," said Williams, firmly," and would not be beholden to her relations: much less to strangers. It was my conduct that broke her heart at last."

"I don't care now, who knows what I have done," said the man seriously. You see, sir, my family was in deep distress, my children crying for bread, and I attempted to better my fortune by stealing. It turned out badly, sir: they shut me up in prison, and my wife being weakly, the disgrace and the worriment of mind first killed her. I got out on bail, and came home—but only to see her die."

"She died of joy at your return, father," sobbed Jane Williams.

"They will send me to State's prison, I suppose," continued the man addressing Owen Tracey," when my trial takes place: and then what is to become of my children."

"Take this money," said the merchant, in tremulous accents, thrusting a pocket-book into the hands of Williams," and expend its contents freely in providing clothing and other necessaries for your family."

Owen Tracey restrained any audible expression of thanks from Andrew Williams by a significant gesture.

"After the funeral is over," said the merchant, casting a fugitive glance at the coffin," come to me and tell me the real condition of your affairs. I will see if any thing can be done for you."

The mental faculties of Owen Tracey were impaired, or at least, temporarily confused and disordered by the intensity of his feelings and the violence of his passions. His mind, originally vigorous and intelligent, had never been thoroughly trained or prudently governed, and was by no means adapted by its inherent qualities to undergo the fiery ordeal of insult, terror, and remorse. Owen Tracey was a coarse, selfish, tyranical man—not a mean, treacherous, cold-blooded villain.

Upon quiting the abode of Andrew Williams, the merchant hastened toward Wall street, where he had several business engagements. Even on the route thither ward he stopped repeatedly to assure himself of the correctness of the course he was pursuing, and to recall the object of his journey. Nor were his transactions conducted with his usual acuteness or with the methodical precision of a thorough man of business.

Toward one o'clock he entered the office of Francis Mortimer, the stock-broker.

"I am glad to see you this morning, my dear Mr. Tracey," said the broker, handing a chair to his visitor.

The merchant sat down heavily, as if greatly fatigued.

"Bless me," exclaimed the broker, scanning the features of the merchant, "you are very unwell, Mr. Tracey."

"Never was better in my life," said the merchant impatiently; "a little fatigued, Mr. Mortimer, only a little fatigued. How goes the Wexford stock, my boy?" he inquired leaning forward and punching the broker familiarly in the ribs.

Mortimer gazed at his associate in astonishment, at the strangeness of his manner, and at length replied:

"Bravely, my dear sir, bravely. My purchases on time have already reached a snug total."

"How much, Mr. Mortimer, a million of dollars?"

"Not quite a million. You are facetious this morning, Mr. Tracey. But inform me, have you secured all the floating stock in your schedule?"

"I have. I made the last purchase of Messrs. Treadwell & Baker, within the past hour, sixty shares,"

"At what rate?"

"1—realy I forget."

"Forget, my dear sir?"

"I have a memorandum," said the merchant fumbling in his pocket: "30½ or 30¾. Yes, yes, here it is—30¾. Mr. Mortimer,"

"The contracts of a bona fide purchaser tell upon the market, directly or indirectly, notwithstanding my articles in the newspapers. You have read them, Mr. Tracey?"

The merchant nodded familiarly.

"I fancy they are well got up; but I say not withstanding my articles, the Wexford Railroad Stock has been rising—is still rising."

"The stock is—the stock is—dead."

"Dead; my dear sir the stock is rising daily."

"Yes, yes; the stock; I understand."

"And what is equally true, the rise at this time is a trifle against us. Another circumstance has occurred also, which seems rather odd, but we must meet it, Mr. Tracey. Wardwell & Co. tell me they have three hundred and twenty shares of the Wexford stock, which they are willing to sell at current prices. How it happens I cannot imagine, for there ought to be no such stock in the market. We must secure their stock, Mr. Tracey."

"Certainly—certainly, Mr. Mortimer."

"Will you attend to it my dear sir, to-day or to morrow?"

"I will."

"The funeral will take place to-morrow," said Owen Tracey in low tones.

"What did you say, Mr. Tracey?"

"Good morning, sir," said the merchant, rising from his seat and abrubtly leaving the office.

"The old gentleman acts strangely to-day," muttered the stock-broker; "Never better in his life, indeed."

Department Of Arts And Sciences.

Formation and Phenomena of Clouds.

It is well known that when a receiver filled with ordinary undried air is exhausted, a cloudiness, due to the precipitation of aqueous vapor diffused in the air, is produced by the first few strokes of the pump. It is, as might be expected, possible to produce clouds in this way with the vapors of other liquids than water.

In the course of some experiments on the chemical action of light, I had frequent occasion observe the precipitation of such clouds in the experimental tubes employed. The clouds were generated in two ways. One mode consisted in opening the passage between the filled experimental tube and the air pump, and simply dilating the air by working the pump. In the other, the experimental tube was connected with a vessel of suitable size, while the passage between the vessel and tube could be closed by a stopcock. The vessel was first exhausted. Turning on the cock the air rushed from the experimental tube into the vessel, the precipitation of a cloud within the tube being a consequence of the transfer.

The clouds thus precipitated differed from each other in luminous energy, which is of course, to be referred to the different reflective energies of the particles of the clouds, which were produced by substances of very different refractive indices.

Different clouds, moreover, possess very different degrees of stability. Some melt away rapidly, while others linger for minutes in the experimental tube, resting upon its bottom as they dissolve like a heap of snow.

The clouds exhibit a difference in texture. A certain expansion is necessary to bring down the cloud. The moment before precipitation, the mass of cooling air and vapor may be regarded as divided into a number of polyhedra, the particles along the bounding surfaces of which move in opposite directions when precipitation actualy sets in.

Every cloud particle has consumed a polyhedron of vapor in its formation; and it is manifest that the size of the particle must depend, not only on the size of the vapor polyhedron, but also on the relation of the density of the vapor to that of its liquid. If the vapor were light and the liquid heavy, other things being equal, the cloud particle would be smaller than if the vapor were heavy and the liquid light.

The case of toluol may be taken as representative of a great number of others. The specific gravity of this liquid is 0·85; water being 1·0, the specific gravity of its vapor is 3·56, that of aqueous vapor being 0·6. Now, as the size of the cloud particle is directly proportional to the specific gravity of the vapor, and inversely proportional to the specific gravity of the liquid, an easy calculation proves that assuming the size of the vapor polyhedra in both cases to be the same, the size of the particle of toluol cloud must be more than six times that of the particle of aqueous cloud. Aqueous vapor is without parallel in these particulars—it is not only the lightest of all vapors, but also the lightest of all gasses, except hydrogen and ammonia. To this circumstance the soft and tender beauty of the clouds of an atmosphere is mainly to be ascribed.

The sphericity of the cloud particles may be inferred from their deportment under the luminous beams. The light which they shed when spherical is continuous, but clouds may also be precipitated in solid flakes, and then the incessant sparkling of the cloud shows that its particles are plates, and not spheres. Some portions of the same cloud may be composed of spherical particles, others of flakes, the difference being at once manifested through the calmness of one portion of the cloud and the uneasiness of the other.—*Scientific American.*

The Value of Brains.

Working as an ordinary hand in a Philadelphia shipyard, until within a few years, a man named John L. Knowlton. His peculiarity was that, while others of his class were at the ale houses, or indulging in jollification, he was incessantly engaged in studying upon mechanical combinations. One of his companions secured a poodle dog, and spent six months in teaching the quadruped to execute a Jig upon his hind legs. Knowlton spent the same period in discovering some method by which he could saw out ship timber in a beveled form. The first mantaught his dog to dance—Knowlton in the same time discovered a mechanical combination that enabled him to do in two hours the work that would occupy a dozen men, by slow and laborious process, an entire day. That saw is now in use in all the shipyards of the country. It cuts a beam to a curved shape as quickly as an ordinary saw-mill saw rips up a straight plank.

Knowlton continued his experiments. He took no part in parades or target shootings, and in a short time afterwards he secured a patent for a machine that turns any material whatever into the perfect spherical form. He sold a portion of his patent for a sum that is equivalent to a fortune. The machine was used cleaning off cannon balls for the Government.

When the ball comes from the mold the surface is incrusted, and the ordinary process of smoothing it was slow and wearisome. This machine almost in an instant, and with mathematical accuracy, peels it to the surface of the metal, at the same time smoothing out any deviations from the perfect spheroidal form.

The same unassuming man has invented a boring machine, that was tested in the presence of a number of scientific gentlemen. It bored at the rate of twenty-two inches an hour, through a block of granite, with a pressure of but three hundred pounds upon the drill. A gentleman present offered him ten thousand dollars upon the spot for a part interest in the invention in Europe, and the offer was then accepted.

The moral of all this is that people who keep on studying are sure to achieve something. Mr Knowlton doesn't consider himself by any means brilliant, but if once inspired with an idea, he pursues it until he forces it into tangible shape. If every body would follow copy, the world would be less filled with idlers, and the streets with grumblers and malcontents.

☞ Savannah, Ga., now has a population of 40,000—being an increase of about 10,000 since the close of the war.

☞ Pio Nono has quarreled with the Rothschilds, and they declare they will lend the Holy Father no more money.

Pacific Department.

BY.....BENJAMIN TODD

The Pacific Railroad.

The great highway between the Atlantic and Pacific States is completed. The iron horse comes and goes snorting and prancing over the mountains, through the valleys and across the plains, annihilating space and making next door neighbors of the Atlantic and Pacific States.

Sacramento held her celebration of the completion of this great work of the age last Saturday. Her citizens, old and young, were all out on the occasion, dressed in their holy-day attire. Train after train of twenty or thirty cars each, came rolling into the city, until some fifteen or twenty thousand of the inhabitants of the surrounding country were imported to join the festivities of the occasion.

In the morning, some thirty of the iron steeds were arranged in line on a double track, anxiously waiting for the click of the wire which should announce that the last spike was driven. At the given signal, they simultaneously opened their throats, and such a din, perhaps, was never listened to before by mortal ears. If all the demons from the fabled regions infernal, had concentrated their efforts for one grand cry, it would not have compared with that of the steam horses. The bells at the same time rang a merry chorus to the steam whistles, and the deep tone of the thundering cannon replied in awakening the echoes over the Sacramento Valley. A long procession was formed, composed of military and fire companies, Odd Fellows, Masons, pioneers, red men and citizens generally, which marched around the city, halting at the Central Pacific Depot where the prayer was offered and the oration delivered.

Of all ludicrous farces that I ever saw or heard, that prayer by Rev. J. A. Benton, beat them all. It was written,—and the manuscript was held in his hand. It required some twenty minutes for its delivery. We judged from the nature of his prayer, that the railroad had been built without letting God know anything about it, for the Reverend divine went on to tell God all about it,—when and where in was begun, what it was built out of, and that it was completed. Why he should do this, if God knew it before, we can not tell. One thing struck us as being a little untair, and that was that they did not let God know it before, so that he could have been on hand early in the morning to enjoy the celebration.

Where the Reverend sir could recollect a line, his eyes were closed, and where he could not recollect, his eyes were open; hence, it was winking and blinking all the way through, like an owl in the sun-light. In fact his performance reminded me of some poor Chinaman bowing down before his Josh, and in guttural tones, telling him a good story.

But the preacher told his God one lie, sure, for he told him that he (God) had built the road, when it was the Chinamen that built this end of it, any how!

Angel Ministrations.

BY MRS. M. L. SHERMAN.

At the close of a quiet evening, as I was sitting beside a glowing fire, a shadow passed before my vision, and I inquired, can angels minister to the children of earth? and who *are* angels? In answer to my inquiry, there stood before me a fair maiden, holding in her hand a scroll, and upon its white surface was written, eternal progress is the destiny of *all*. As I gazed upon her loveliness, there glistend a tear-drop upon her cheek. Reading my mind, she spoke, saying, "Mortal, you ask why a tear should be seen on a face so expressive of happiness? Listen while I briefly, relate a portion of my earth-life. In early life, my parents passed beyond the shining portal called death, leaving me a waif upon the the great sea of destiny. Alas, how little I knew what was in store for me. Many changes met me in the many homes offered, and accepted by me. I was only a serving maid, the hand of sympathy was not extended to me, and with my proud nature, grew to hate my menial condition. I said 'tis] gold that makes the man and woman, and gold I'll have. Alas for that resolution! Naturally sympathetic and confiding, I became an early victim to one, who, under the guise of friendship, robbed me of all that made life valuable. To be brief, I became a woman of the town. Think you, that the class called abandoned women is totally depraved? I tell you, nay. In their hours of silent thought, they deeply deplore their condition. You say why not return to virtue and true living? Who would receive them? Who will take the fallen, but repentant Magdalen into their homes, and lift her from her low condition? Alas, who? Not they who *can*, because of position and influence, for fear of what society may say. And so she goes on in her course, till the white Angel of Change folds her in his embrace, and bears her to a condition where she sees her life-march, its whys and wherefores. Thus, mortal, was I ushered into the home of the spirits to find that I was *not* an outcast, but a part of the Infinite; that I was a link in the chain of humanity, and the Father will have *all* to be brought into the kingdom of love. As these thoughts were made known to me, I became transfigured, and stood as an individual, with the seal of divinity stamped upon my forehead,—and I saw that my angel mother had o'ershadowed me in my earth wanderings, and though she could not save me from the immutable law of my own being; she walked *with* me through the damps of materiality, knowing that I would eventually rise to newness of life, and become thoroughly purged by the fires of experiences, and walk in raiments white in one of my Father's mansions. As I gazed upon my radiant guest, I said angels, then, were *mortals*. "Yes," she said "angels walk in your midst with noiseless tread; they whisper to loved ones endearing words. And now, mortal, my visit is ended; but I would say there are no tears in the land of souls—that which seemed a tear was a diamond. Tears wrung from sorrowing eyes while being tried in the fire of trials, become bright jewels in the land of the *real*. O child of earth, fear not thy sister, when she shall meet thee, though her condition may be different from thine; take her by the hand and tell her there is a home where temptations assail not her weak loving nature. Tell her that she is a part of God, and in Him she lives. Crush her not, for sometime and somewhere in the eternities of the future, she will meet you, and your own treatment of her, will condemn, or acquit you."

The memory of my visitor will ever live, and the valuable lesson she taught me.

MRS. M. L. SHERMAN.

Sacramento, Cal.

Finney's Lecture.

Selden J. Finney lectured last night to a good house in the mercantile Library Hall. Subject, Religion. Religion, he said, was neither Christian or Jewish, pagan or classic, Hindoo or Mahommedan. It was universal, and belonged to no sect or party; was an organic function of man's existence; the originator of priests, and not the effect of priest craft.

He is severe on Atheism, yet, excepting his side denunciations of Atheism, he preaches excellent atheistic doctrine. Last night, he affirmed that Atheism had built no institutions, &c., which he might as truly have said of any negative philosophy. He denies the divine plenary inspiration of the scriptures, and yet, that negative philosophy has accomplished no more than Atheism—it has simply removed the stumbling-block from the path of progress, and chabled common sense to build free institutions.

Atheism is Naturalism, and Naturalism has done all the good that ever has been done for mankind.

—*Esop in.*

The Lyceum in Sacramento.

This institution is in a flourishing condition, and has been for years; and all from one simple fact—it has officers whose hearts are in the work and do not get weary in well doing. They have lately held their annual picnic which was well attended, requiring some nine cars to carry them to the pleasure grounds. Their last year's picnic out-did any Sabbath school celebration in the city in numbers and beauty of arrangement. One very fine figure of the procession was a beautiful little girl marching in front of the music, carrying a banner on which was inscribed, "And a little child shall lead them."

The success of this institution in Sacramento is to be attributed to the energy and perseverance of those noble workers in the cause of humanity and progress, Dr. Bowman and wife, J. H. Lewis, and Miss Brewster. We only ask that the angels may bless them as richly as they deserve for their labors of love.

Dr. J. M. Grant.

This worthy brother and most excellent healer has lately returned from San Francisco, where he has spent the last eighteen months, and opened an office in this city (Sacramento) for a few weeks. His success in healing the infirmities of both body and mind, prove, beyond a doubt, the remarkable powers with which he has been endowed by the angel world.

He intends to travel in company with us the coming Summer, in Oregon and Washington Territories.

The Rostrum.

For the Religio-Philosophical Journal.

"What Good has Spiritualism Done?" A Lecture by Thomas Gales Foster, Delivered at Concert Hall, Philadelphia, May 10th, 1869.

[Phonographically Reported By Henry T. Child, M. D.

"What Good has Spiritualism Done?"

There is not a more beautiful and practical allegory, than that of the Sacred Cup, borrowed from the rich store of instructive fable hidden in oriental tradition. It is alleged, that when the divine wine from this cup was quaffed by the pure in heart, it bestowed life, immortality and bliss incomparable, on them; but that when it was partaken of by the earthly and the evil, it conveyed only despair, destruction and death.

May we not extend the allegory a little, and find in the Amreta wine, the glorious beauties of Spiritualism, which sink deeply and health fully into the hearts of those who seek for truth with an honest purpose; but to those who enter into the investigation determined to perceive nothing but what their preconceived prejudices have declared to exist, it brings darkness and evil only. Again, there are some minds that seem never to look out firmly and philosophically upon the broad field of investigation, that is presented to the human mind, in the realm of the spiritual, but content themselves by accepting the immediate material surroundings, incidental to an earthly existence, just as the little child, whom you have for the first time placed by the sea-side, expecting that he will look out with you, and enjoy the white-capped beauty of the undulating waves as they roll in grandeur before you. But he persists in pulling his little hat over his eyes, and filling his lap with pebbles from the shore. There is, however, yet another class of minds, thank God! who look deeper into the arcana of nature, and who believe, that, as the blood circulates through the veins and the arteries of the body, giving vitality and vigor to the same, so there are diviner influxes, descending through angel ministrations, into the essence of being, which contain within themselves thoughts, sentiments, facts and truths, and that the soul itself, but for these influxes, would die, as dies the body, when the circulation of the blood ceases. To such minds as these, spiritual communion instead of being an untruth, is the great fact of existence.

As has been frequently stated, the fundamental idea of Spiritualism is, that God is a great Spirit. The fundamental thought of Spiritualism is with its attendant fact, *a present, conscious communion with the angel world*. The fundamental purpose of Spiritualism is, to educate, elevate and spiritualize the *entire* human family, consequently Spiritualism, with this signification, underlies and overtops all human interests; and may I not ask, parenthetically, is there any sin in this? This system of Modern Spiritualism, as has been frequently stated, has for its aim, the emancipation of the human mind from the ecclesiastical authority of the past, and herein, perhaps, lies the sin of the system, in the estimation of some.

The revelation of Spiritualism, that man himself is the best judge with regard to the soul and its destiny, that man can best please God by being true to himself,—that he can best bring into his own soul the millenium of true joy, by listening to the solicitations of goodness and brotherly love. Like Jesus, Spiritualism teaches that he is greater than the Sabbath; that he is greater than the cathedral or church; that he is greater than the priesthood or the law. Spiritualism seeks to overthrow the old oppressive hierarchies, and cordially invites every heart to make a religion for itself, in obedience with the inculications of nature. The teachings of Spiritualism, to the candid investigator, catch a halo from the truths in which they rest. The terrible heresies into which it is charged that Spiritualism has stumbled, have a pleasant glory and a gleam of splendor, that rescue them from wickedness, and will ultimately relieve them from oblivion. The terrible infidelity of Spiritualism, burns with an ardor of aspiration, and glows with a beauty of inspiration, which caught from the record of nature, has already outshone the indistinct and darker faiths. The prophets of Spiritualism are listening to revelations, equally as beautiful as any of those that are now taken from the records of the past, whilst the seers of Spiritualism, looking through natural law, are casting vistas far more beautiful than those that are drawn from the pages of the olden times. This system is founded upon facts, and is capable of mutual demonstration. It is presenting to the world to-day, phenomena and manifestations, that are analogous to the manifestations of the Christian era, and are also similar to many of the manifestations that are recorded in the Old Testament. It is declared to be one of the best evidences of the truth of this system, that the facts of the present day, are analogous to those of other days.

Now, it is claimed by those who rely upon the manifestations of the past, as evidence of the divinity of their system, that there were miracles performed by God. In the theological sense, a miracle is a deed performed outside of the laws of God. Without stopping to inquire, who in the present age of honest and earnest inquiry is capable of determining what is a miracle, we will simply state what is the belief of the Spiritualists. We believe that a miracle is philosophically, scientifically and morally impossible. But it it were possible that a miracle could be performed, it would not only destroy the divinity of the Bible, but would destroy Divinity Himself. For this reason, no one, we presume, in this intelligent audience, will deny for a moment, that the Divine Father is Infinite in all His attributes, and that natural law is the outgrowth and result of this perfection, consequently, everything in the great universe of being, was arranged in the wisest and best manner, and for the best purpose; and there can be no change in that which is perfect, but for the worse. If a miracle, then should be performed outside of the laws of nature, would it not be declaring the imperfection of God, the very detronement of God Almighty?

But again the word miracle in the King James' Bible, is a mistranslation. If you doubt what I assert, examine your lexicons and you will find, the word miracle, is derived from the Latin word *miraculum*, which signifies wonder. The Greek word, is *simeon*, and miracle is a forced translation. The true equivalent, and interpretation of the Greek word *simeon* is "sign." The word miracle does not occur in the book of Matthew, in the King James' Bible. It occurs once in Luke, 23rd chapter. It occurs twice in Mark, the 6th chapter, where it is in italics, showing that it is supplied by the translator, and in the 9th chapter, the word miracle is there a translation of two Greek words. In the gospel of John, the word miracle occurs eleven times, and each time it is a forced translation of the Greek word *simeon*.

Throughout the gospels, this Greek word occurs a great many times, and in every instance except those to which I have referred, it is translated "Sign."

I take upon myself to declare that the most appropriate translation in every case would have been that of "Sign."

But it may be said, what difference is there between wonderful and significant, when the deed performed is of the character referred to? We claim that all the manifestations of the Old and New Testament, as well as the manifestations of the present day, are but so many signs, signifiers of the grand and glorious truth of immortality! Why, then, is it, that Spiritualists who recognize these fundamental facts, who recognize the proofs of the phenomena as significant, why, then, should they be selected for the better and uncharitable institutions and denunciations?

We claim, then, that the Spiritualists, with this interpretation of these things, are doing a vast amount of good. We claim, too, that what the New Testament was to the Old, Spiritualism is to the New, a newer and brighter light thrown upon its obscurities, which will lead to such an extension of its views and doctrines, so that faith shall be swallowed up in knowledge.—Much that was speculative is now demonstrated.

Let me say to the Christian objector of Modern Spiritualism, that in this present age of reason and inquiry, in this day when the developments of science are beginning to threaten the dogmas of the past, and skepticism seems to be in demolition of the theological platform, that Spiritualism comes as an aid to true Christianity, calling these back from their cherished materialism and restoring them to a rational christianity. Said a distinguished clergyman of a neighboring State, "Outside of the church is atheism, and inside of the church is a skepticism that doubts almost everything." How deep must have been the conviction of that good man to have made such an admission as this. You you will find, that the intellectual members of the orthodox churches, are beginning to doubt their sufficiency for salvation. We believe, then, that Spiritualism is doing a vast amount of good.

I have said that Spiritualism rests upon facts, and that it is capable of actual demonstration, and I claim further, that none of the powers of Spiritualism are drawn from without the domain of nature. No true Spiritualist believes in supernaturalism; they may and do recognize things as supernuncane. But the Spiritualists believes, that all the various phenomena, are in beautiful harmony with the action of organic law, combining all rational being into one universal summary of independent action. Spiritualism resolves all being into soul, and sees this soul appropriately clothed in all the beautiful and multiplied forms, which the divine mind is constantly evolving and dissolving matter. This soul is constantly being clothed in matter, in its most refined, enduring and beautiful forms, whilst matter, by the same process, is continually aspiring to a more intimate relationship with the intellectual, the moral and the spiritual. Spiritualism believes that the design of the Almighty Architect, will be finally accomplished, when the entire human family shall bloom amid the radiance of a beautiful immortality. Is there any wickedness in this? Is there any thing calculated to dethrone God in this? Is there any thing calculated to demoralize Philadelphia? Is there any thing calculated to lead man into lechery and wickedness?

Spiritualism teaches that man is a physical, intellectual and spiritual being. It ignores the old metaphysical ideas of John Locke and others in regard to the human faculties. It declares that the intelligent principle in man, expresses itself through the brain. It declares that man exists as a trinity. That as a physical being, all things are made to contribute to his growth and development, and that everything in the universe ultimates and evolves its destiny in him as a physical being. As an intellectual and moral being, man is supernundane, and distinguished from all other animal existences in this department. He is formed here in all his sentiments and actions, by a moral rule that comprehends all that pertain to his spiritual existence.

Again, Modern Spiritualism teaches that man is not a spirit in some of the separate departments of his being, but it distinctly and unqualifiedly teaches that the entire man, in his wholeness and completeness, which we have said is constituted of the physical, the emotional or moral, and the intellectual, are all combined into one beautiful spiritual organism, which is the true casket of the soul, and the intelligent principle, and which together constitute the man,—in the absolute sense. This is the spiritual method and philosophy of modern Spiritualism, and its facts have demonstrated man to be not only the living creature of the flesh here, but the living creature hereafter, when the flesh shall have performed its appointed duty.

Enter the studio of an artist, and behold there a beautiful clay statue: you watch its lineaments, and, perhaps, you perceive a resemblance to some friend, or some distinguished person whom his country has delighted to honor; you gaze in admiration upon the features of this clay statue, and while you are thus gazing, the artist steps up and strikes with a hammer a heavy blow, and the clay-built statue tumbles to pieces before you. You are disposed to complain of his act. But, if in the place of the clay statue, you find a beautiful golden one, more perfect in its form and structure than the former, and the artist explains that all the use of the clay was to serve as a mold in which this beautiful golden statue might be formed, and that it had performed its mission, you will be satisfied, and look on with admiration.

So Spiritualism has proved that man is this clay statue; his body is the mold used by the Almighty Artificer to unfold the spirit, and at the appointed time, the hammer of death strikes the clay statue, and it falls to pieces, and the disembodied and beautiful spirit, of which it was but the casket, is translated to the frescoed galleries of the Artist's studio, in the glorious Spirit Land.

Is there no glory in this? Is there no beauty in this? Is there nothing beautiful and attracting in a system that proves this, which has heretofore, as a general principle, been only esteemed as the subject of faith,—the creation of hope?

Spiritualism, in the identity of the departed and the beloved, has proved that the body is but the casket, while the spirit is the jewel in the crown of the Almighty. My friends, is there no good in this? Is there a human being in Philadelphia who can say he sees no good in this? Is there anything in it to make a man worse? If you can impress this upon the plastic mind of a child, is there anything that would injure that child?

Again, Spiritualism teaches that man, the spiritual man, is the creature of law: that he is governed here, either directly or indirectly, by the operation of certain universal laws of his being, and of nature. For instance; you are all governed by the law of communion; you are all governed by the law of affection; you are all the creatures of the law of progress. I know that in the olden time, and even in the present day, there are some who stand in the pulpits as vicegerents of heaven, who ignore the idea of the universal principle of progress, as applicable to humanity. But I think, my friends, that there is no intelligent mind, who has studied the history of his race, who has studied the developments of time, but must admit that progress is a universal, all-pervading principle, and that all persons, in proportion to effort and desire, are the creations of this great law.

Spiritualists believe that the universe of God is a unit. Spiritualism does not believe that the spirit world is removed away from this world; they believe that the spirit world is everywhere and that you are brought as much in the spirit world as you will ever be; consequently, Spiritualism teaches that the phenomena termed death, has no influence upon the operation of eternal law, as far as man is concerned, and that it you are the creature of law now and here, you must be forever.

If you are immortal at all, you must ever be so; and that the scythe of death only serves to sever the connection of the beautiful spirit from the material encasement; serves only to usher the spirit into a more genial sphere.

It teaches that all men and all women are God's children, no matter what their faith (for Spiritualism, thank heaven, is no respecter of persons); that even the hatchet faced ignoramuses and fools, even it they dwell in the lowest dens of poverty, can enjoy Spiritualism.

All being the creatures of the eternal law of progress, as a consequence, when they emigrate to the unseen world, as it is termed, they are likewise the creatures of the law of progress.

Spiritualism bases itself upon love; this is the corner stone of its structure; it gives nothing to faith. It teaches that God is no respecter of persons, that he cannot destroy a soul for his own glory, but that all may become the recipients of infinite goodness through progressive law, and that the darkest soul, now plunged in the deepest misery, shall, like those of whom Christ spoke as having been rebellious since the days of Noe, through successive eons, go on until they reach that glorious realm, in which the brightest flowers of love are forever blooming.

Spiritualism, then, in promulgating this idea of eternal progress, ignores the thought that has been so frequently presented in the past, that death fixes the destiny of man unalterably and forever. We do not believe that nature teaches this; we do not believe that the Bible teaches this; we do not believe that the heart of man craves this; nor do we believe that the beneficence of Almighty God permits it. We believe that death is an intermediate chain between the two worlds, as was said by a dear little child in your Progressive Lyceum, that meets here:

"Death is the hyphen which connects time with eternity."

We also believe that there is anywhere in the range of God's great universe, such a condition as has been denominated a local hell. We do not believe that there is anywhere in being, such a creature as the Devil in the theological sense. We do not believe that anywhere within the domain of nature, there is any power that can thwart or overcome the purposes of Almighty God.

Spiritualism teaches that the purposes of Almighty God are good and good only, and that whatever seems incongruous or imperfect, is but a finite manifestation of that which belongs to a perfect whole, and that in the rolling ages of the future, it will be found that man or woman has never yet disappointed their Maker. Consequently, Spiritualism teaches confidence in God, and does not, as has been alleged, lead man away from God or godliness, on the contrary, it recognizes God as immanent in space as in spirit, and it believes that God is as ever present to the soul as matter is to the sense. It teaches that God's inspiration is not exhausted and that the canon of revelation is still open.

We claim, then, my friends, that there is good in this. It may be infidel to certain ideas; but not more infidel to orthodox faith than orthodox faith is to us.

How is it that the Protestant world are claiming the right of dictation, the right to denounce their brother for not agreeing with them,—while they ostensibly claim the right of "private judgment for all, the object of the reform being to establish that right? How can any Protestant then show their antagonism to Spiritualists for exercising the right which they claim for themselves, and which is guaranteed by the Constitution of the land.

It has been said by a writer that Spiritualism has induced men and women to murder their children. Now, my friends, I am not prepared to admit that Spiritualism has ever done any "such thing; but for a moment suppose that we do admit that the spirits have induced some one to commit murder, how can any one who believes in the infallibility of the Bible, arraign Spiritualists for such wickedness? Does not God have around his throne, according to their own creed, and that Bible, evil spirits, who are despatched to execute evil among men? If you doubt this, look at the 23rd verse, 16th chapter 2nd Samuel, and the 10th verse, 18th chapter, Samuel; look at the ninth verse of the 10th chapter, Samuel; look at the 23rd verse 6th chapter, Judges; look at the 4th verse of the 78th Psalm, and a great many others that I might enumerate with regard to the fact that God thus despatches evil spirits to have influence upon men. Again, how can any one who believes in the infallibility of the Bible, as the orthodox clergy do, arraign spirits under the charge of producing evil? Did the God of the Bible order Abraham to kill his first born? Did not the God of the Bible order all the first born of Egypt to be killed? and also the murder of the sons of Saul, and that wholesale murder, given through Moses, in which three thousand fell in one day? Is the Bible to be rejected for this? If Spiritualism is to be rejected because a few fanatics have done evil in its name, most certainly it should. Again, supposing there are evil spirits (with the orthodox definition of the term, I deny it, but use the term ignorant or undeveloped. But speaking after the manner of the orthodox teacher, suppose there are evil spirits, is any good brother or sister in this hall, or the Washington hall, or any other hall, to be held responsible for that fact? I doubt not they would, for upon my soul, there are men in that class who really talk and preach as if they thought that they had been at God Almighty's elbow, they could have given him some almighty good suggestions. But my friends, as long as there are evil spirits; there will continue to be evil spirits, as you term them, as long as you send them from the earth. There are no worse spirits in the spheres than there are on the earth; they go as they leave you; they go there men and women, both physical, intellectual and spiritual creatures, through the Divine economy for the purposes of individualization and impersonalization. The spirit goes in the other world a man or a woman, as they go no other; there as such, then immortality is a fable. If that dear father passes not to that world as your father still, if that dear mother in whose countenance as you tottered around her knee, you saw all you ever saw of heaven, is not taken to the heaven where you will meet her, then some one else has gone there, and not your mother, and immortality is an absurdity, let it be taught by heathen philosophy or Christian religion, unless it be a fact that man goes to the spirit world as a man. If so, then he goes there with all his imperfections; then, oh then, how beautiful is the beneficence of Almighty God displayed in the fact that he is there as well as here, a creature of the eternal law of progress.

My brother or sister, if there be one here who believes in a hell; if there be one here who can possibly believe in an angry God, how, oh how can you reconcile the fact that your love God, when you believe that those whom you love better than life, have been consigned by Him to interminable woe?

Some years ago, I stood with my medium, up on one of the broad avenues of your National Capitol. We saw a hundred thousand tattered and worn soldiers passing by. They were there from the North, from the South, from the East and the West; and as these worn soldiers were tramping along the avenues on their return from many a battle field, and the welkin rang with the plaudits of their grateful countrymen, I said, but my medium did not, another hundred thousand marching through the air above them. They were there from the North and the South, from the East and from the West, and from many a tried and bloody grave. Oh, tell me, ye believers in eternal damnation, were all these hundred thousand consigned to hell? How few, how very few were baptised, or belonged to orthodox churches! Tell me is the God of heaven less charitable to these hundred thousand men than the earth was to the other hundred thousand?

In the name of almighty justice, in the name of almighty mercy, where are all the half millions of martyrs that you have consigned to the sacrifice upon the altar of your country, but a small portion of whom were professors of religion? I ask you, my brother and my sister Spiritualists, you who have sent your fathers, your brothers, your husbands or your sons, to that great holocaust, can you not tell the writers in your newspapers, what good Spiritualism has done you? Can you not tell them that the heartbroken is not desolate, though its protector has left you, and gone a day's journey nearer his Father's home? You can tell A. Conenver, that the old man of the family circle is not vacant, although the father may have closed his eyes in the form, aye, there are those here, who can tell the opponents of Spiritualism, that even the cradle has not been robbed of all its treasures, since we know there is a realm of the impressible for the spirits. Is there no good in all this? I ask families that but a few short years ago would have been deemed by you desolate, the head of which may have left for another and brighter scene! Ask those in the spiritual ranks what is death? Ask them where are their loved? They will tell you that, perhaps, flowers and the grasses are taking up some of the elements of their bodies; they will tell you that, perhaps, in a few short months a portion of these elements may be upon the Mexico's blue waves or careering on the steppes of California; they will tell you, that in a few short months, perhaps, a portion of their bodies, may be wantoning through the atmosphere, and decorating the cones of the setting sun. But ask them where is the spirit that, animated the form and the Spiritualist will tell you that they feel and know that wherever their beloved have gone, they are still their beloved, and through the beneficence of Omnipotent law, which our great father has commenced in wisdom, in the human family, he will perfect in love in the glorious spheres above.

Oh, Spiritualists, do you not feel that your faith has done some good?

But, perhaps, the greatest good, the greatest practical good as yet, that has been done by Spiritualism, is to be found in the organization of the Children's Progressive Lyceum.

Why do I say it is the greatest practical good? Oh, my brothers and sisters, those of you who have been reared under what you used to call the "droppings of the sanctuary," know how hard a task it has been for the last twenty years, to dispossess your minds of all the dead weights that had been crowded into it.

Those of you who have reflected upon this matter, have long since realized that the system of education, both in the day schools and Sabbath schools, have been erroneous in more than one particular. The effort has been made and still is made in the Sabbath schools to crowd the young mind with the thoughts of others,—the young girl or boy is wearied out during the Sunday hours by excessive study and confinement in the school room and the churches, and the mind is crowded to such an extent, that many of you know, that in the days of your boyhood and girlhood, you dreaded when Sabbath came. Could anything taught under such circumstances be of any enduring benefit? The opposite course is pursued in the Lyceums, the children there are being taught that they must of themselves, develop their minds. They are not being crowded with the rubbish of other minds, but they are taught to believe themselves capable of developing something of a moral and intellectual character through the operations of the law of individual existence; they are taught to develop themselves from inward centers, outwardly, and the consequences are, that the children of these beautiful associations are already exhibiting the grand results that were contemplated by the founders of the same.

Ah, but you Spiritualists at Concert Hall, at Washington Hall, at the Thompson street church, and at Camden, are instructing the children to march "at the sound of the fife and drum," and perform "wicked gymnastics" on the Sabbath day. Let me ask, when did gymnastics become wicked? When was it wicked for children to be taught the idea that the young mind is best developed in sound bodies? When was it wicked that children should

be taught to exercise their bodies as one of the chief agencies in their development.

But, again, supposing for a moment that the children do march "to the sound of the fife and drum," what is there wicked in that? Why are these manifestations on the part of the Children's Progressive Lyceum any more inappropriate for Sunday than for any other day? Can those who are condemning the Spiritualists for the violation of the Sabbath, as they term it, can they give a philosophical reason for the observance of Sunday? Can the Protestants give their authority for it? Can they give any authority outside of the Catholic priesthood? There is not a word in the Old Testament, there is not a word in the New Testament, with regard to the observance of Sunday. In the XVIII chapter of Luke, Christ enumerates all the commandments and does not say a word about the Sabbath. In the second epistle of Paul to the Galations, Paul cautioned them against allowing men to force the Sabbath upon them. The correspondence between Justin Martyr and Typho, a Jew, section 2nd, Justin Martyr says: "You see the heavens are not idle, they keep no Sabbath." Before Abraham, the Sabbath was not necessary, neither is it necessary since Christ, for did not Christ ignore the Jewish austerity in the observance of the seventh day? The Protestant christians have no right to denounce us, since they only observe Sunday in obedience to the Pope, for there is no other authority but the mother church, for the observance of the first instead of the seventh day, which observance commenced about the year 1600 under the influence of a certain Dr. Brown who published a book declaring that God would be particularly pleased if man would observe the first day instead of the seventh.

The clergymen of London sent a petition to the bishops asking them not to enforce the strict observance of the Sabbath, on account of the injury it did to the poor.

We know there is great good to be derived from the inculcations that are made in the Lyceums, the chief beauty of which is that the children come taught to develop and educate themselves in all the departments of their being. They are not taught as they are in Sabbath schools that there is no good in them; they are not taught that man is totally depraved. It has often struck me with wonder, how a believer in the orthodox faith could ever consent to bring into the world helpless children, when they think that a large majority of them are destined for hell. Is there no good in a system of education that will remove this terribly depressing thought, that the children are all born little devils, and not little angels?

Oh, mothers, as you gaze into the innocent faces of your little babes, and recognize that God has given you beautiful seraphs from the land of purity, bedewed with the klases of the angels, can you believe that these little children have nothing good in them? Is there nothing good in the Lyceum that will take that little child when it has grown so that it can prattle and walk about, and educate it think that it is all good, that it may do good and not evil all the days of its life? Is there nothing good in such an association? I tell me say to you, Spiritualists, encourage the Lyceums; save your children from the terribly depressing condition that you have barely escaped from, by all your efforts. Encourage all those who are teaching the rising generations, that they are good and not bad. Encourage, those who are teaching that God is forever smiling and not frowning. I wish our good Brother Condenser would visit the Lyceum, surely no man with his honest intuitions would condemn or misrepresent it, and surely, no one could listen for one hour to those children, and be candid without admitting that the Lyceums are nurseries for the brighter and better world.

Let me tell you there are angels hoveringabove your Lyceums (Condenser may say what he will), beautiful angels, whose bodies fill your little shut grave, in all your cemeteries.

While the children are thus marching around, these beautiful cherubs are hovering above them, and if your clairvoyant vision could be opened and you could gaze into the interior, you could see what constituted an everlasting May day in heaven. Is there no good in all this? I admit that there may be charlatans and imposters; it is true there may have been counterfeiters and ignoramuses, but do these effect the principle? Because there are counterfeit media, does it follow that there are no true ones? On the contrary, is it not an argument in favor of the existence of true media? Did you ever hear of a counterfeit treasury note until Mr. Chase issued the good ones?

Again, the allegation is brought against you my brother and sister Spiritualists, because you are poor and ignorant. It is said, "There are no leading mechanics, no lawyers, no professors, no men of any mind, but there are third-rate artizans and dwellers in garrets and cellars and by places."

Gentlemen who wrote these allegations and brought them up as objections to the founders of the Spiritual Associations of Philadelphia, certainly have forgotten the origin of christianity. The very founder of the christian religion was born in a stable. Who amongst the Spiritualists has been so low as this?

Christ selected the poor and the ignorant. He was condemned for mingling with publicans and sinners and performing deeds under the influence of the devil; so are you, my friends.

It is a great crime in you, to be "hatchet-faced," and to be poor.

Now, I congratulate you, my "hatchet-faced" brother and sister, upon the beautiful association you have in connection with the spiritual manifestations, existing as so many signs of moral life.

But this writer who condemns the simplicity of the spiritual schools as an evidence of its wickedness has forgetten that truth has always been simple and most unobtrusive in its advent among mankind.

Such was the case in the approach of christianity to man. Has that writer forgotten, when he condemns you for a belief in spiritual communion in presence of the spirit world? Has he forgotten that Paul and Peter and all the apostles were ignorant simple people? Has he forgotten the old patriarch who saw the ladder extending from earth to heaven, and bright, beckoning angels thereon? Has he forgotten the transcendentalism of the first era of christendom, that he is so condemnatory of what has been termed the transcendentalism of the present? Has he forgotten that the burden of proof rests upon him who asserts that what has occurred in former times does not occur to day under the same conditions.

If men have ever perceived spirits in any one age or condition, the power to perceive them will ever remain. Spiritualism rests upon the evidence of facts and if the brother will investigate this subject he will find that the same power exists to-day. Spiritualism in its facts and philosophy is furnishing the best evidence that the patriarchs of old conversed with angels, and he who believes the latter, has no right to deny the former. It is the same power which enabled Moses, amid the Egyptian sands, to perform those wonderful works. It is the same power that inspired Jeremiah when he gave forth his lamentations. It is the same power that enabled Isaiah to utter magnificent eloquence. It is the same power that enabled David to sweep the chords of the prophetic lyre. It is the same power that was with Daniel and all the seers and prophets, and poets and artists of ancient and modern times. It was the same that was manifest in the days of Jesus and enabled that great teacher to speak the memorable words that set on fire the world by their irresistible logic and power.

Has this writer forgotten the simplicity of all these. Has he forgotten how, in the olden time, at the mouth of the cave, the prophet stood and his strong voice was heard through the defiles of the mountains? Has he forgotten that the prophet declared that God was not in the wind? Does he remember that when the wind ceased, the earthquake shook the mountain to its very center, but God was not in that; and when the earthquake ceased its murmurings, the fire presented itself and wrapped the sides of the mountain as with a burning shield of omnipotence, but the voice of God was not there. When the winds had subsided and all the elements had become quiet, when there was stillness, the prophet drew his mantle about him, the manifestations come to him in the "still small voice." Spiritualism is what comes to each soul, and to those who receive it, it is grand in its power, gorgeous in its beneficence and universal in its good.

Continued next week.

☞ A white forty feet long, yielding 869 gallons of pure oil and more than four hundred pounds of whalebone, was taken near Cape Lookout, North Carolina, about two weeks since.

Philadelphia Department

BY.....HENRY T CHILD, M. D.

This World is What We Make It.

Perhaps, this may be unqualifiedly true, yet it is true to a very great extent, especially with a certain class of persons.

It is a fact well established, that the world is governed by spirit. All the forces in nature are spiritual, and their potency is in proportion to their spirituality.

The human mind, when properly developed, approaches nearer to omnipotence than any other force with which we are acquainted. We are accustomed to classify humanity, and it affords the best means of judging character.

There are a large class of mankind who do not make much of the world; they float along like drift-wood, and generally move down the stream at random. Another class make some effort to direct themselves in particular channels and thus accomplish something in making the world different from what it would be if they had not lived in it. There is a class of firm, earnest, strong men and women, who, while they move down the stream of life, hold the helm with power, and control many of the events around them. They are those who have some knowledge of the laws of nature, as manifested to mind and matter, and by this knowledge, have been enabled to direct many of the operations of these into channels which are capable of rendering the most potent blessings to the world. They have brought forth the grand discoveries in arts and sciences, and evolved from the beautiful and harmonious laws those results which are so abundantly blessing humanity now, and which distinguish the civilized world from the savage of to-day, and from the primitive world where ignorance of most of these laws left man in bondage to circumstances. The truth of the declaration, that this world is what we make it, is strikingly illustrated in the progress of the last quarter of a century. Many of us need not go to written history, to see the most wonderful changes that mark the onward march of progress, but grand and important as these are, they are only the beginning of a career, which shall place man at the end of another century, so far above his present condition that he will hardly be known as the same being. The energies of mankind have too often been spent in disputing over trifles. War, slavery and ignorance have held their sway long enough, and the people realizing the nearness of the spirit world, and the grand and beautiful light that is streaming down from the mountain-peaks of the Summer Land, are beginning to ask themselves, why all this strife and contention about matters which we know are insignificant except in their influence for evil? Why should man spend so much of his energy in that which is useless or injurious to him self and the race? Having asked these questions, it will not be long before the answer will come. Those who have determined to make the world better, are beginning to realize that it is not necessary to go back among the musty tomes of the past, to ask what is right; and what is truth? This is one of the results of Modern Spiritualism. The power of the spirit world has been brought to bear upon the human soul, and to lift from it the fetters of the past. Old authority, sacred and dusty with age, trembles beneath the tread of this young giant, which is bidding the people rise and believe. We hear the echoing notes coming from the Spiritualists, "be up and doing." "This world is what you make it."

Let There be Light.

Spiritualism has penetrated the darkness of earth in many directions, and in all our investigations, like the miner working in the darkness of earth, we are striking valuable veins, the first specimens of which are beautiful and attractive, but they do not reveal the value and extent of the truth which lies embedded.

The mass of mankind are very much like those miners who have been born under ground, and have been laboring all their lives in the darkness of those gloomy caverns, and it is just about as difficult to give the people any correct ideas of spirit or spirit life, as it is to give the miner who has known nothing but his poor rush lights, a conception of the sun light and its glorious productions and revelations in nature around us.

Language will not convey any adequate idea of matters so distinct from our perceptions and consciousness, hence the people must be led gradually to a recognition of spiritual truth. Not many years ago, the miners in the deep caverns of the earth were subject to serious and often fatal accidents from the explosion of certain gases known as "fire-damps." Sir Humphrey Davy discovered that by placing a fine wire grate around the light, so as to make a small lantern of it, which could be readily worn in the cap of the workman, all danger from such explosions would be removed. So it is in the theological world; if the miners in search of truth, could take a light into its caverns, it was sure to produce an explosion of a terrible character. Hence, most persons preferred to grope in darkness and take only such gems of truth, as they might chance to find.

But Spiritualism, like Sir Humphrey's safety lamp, places a light upon the head of each workman, and gives human reason, the means of seeing many of the beautiful gems that lie hidden all around us, and more than that, it prepares the mind for the brighter light of the celestial wisdom and beauty, which is ever shining.

The world is beginning to realize this, and the ancient fiat, "Let there be light," is echoing over the hills and mountains of humanity, and with the perception of this light, comes greater freedom, higher aspirations, and noble works to bless all humanity, in time and in eternity.

Great Powers and Their Results.

Walking out on a pleasant May morning, we were inspired by the beauty of nature, at this the resurrection day of the year, when renewed life is every where springing up from the grave of winter, which flees away before the tramp of the fire-god's steed, and the proud earth, clad in her regal robes of green and purple, and violet, seems so full of transport, that it fills the soul, not only with new life, but with thanksgiving.

In dreamy mood, we were contemplating the wonderful powers that were producing their magic effects through the operation of laws so perfect, that no failure was manifested in all the beauty that was everywhere around us, in such a "confusion of order," when our attention was drawn to a crowd of boys, who were eagarly absorbed in some object. As we drew near, we saw one of them with a magnifying lens or "burning glass," endeavoring to concentrate the rays of the glorious king of day, into a focus, upon the stump of an old segar. Prometheus like, he was drawing down fire from heaven, and that, for the miserable purpose of making a disagreeable smoke.

He succeeded, and they all shouted their "Eureka;" but, for a time, all the poetry was taken from our thoughts: we rallied, however, and determined not to lose the lesson of the hour, which came now with more clearness and beauty by the contrast. We saw how the same grand cause,—type of the Infinite, that built up vast forests and clothed them in rich and rare verdure, called into activity millions of forms of life, and that, in the ancient times called the worship of man, could also be made to minister to the low and debasing appetites of man.

And this gives us a lesson, that we are to gather the good, and avoid the evil, by the inherent powers of our own beings. Oh, how grand and beautiful then, did the great powers and all their results seem; but still more grand and sublime than these, is the human mind, which can thus perceive these, and also realize the fact that there must be a great positive mind, from whence it sprang, as well as all these wonderful results which are all around us. To perceive these, and our own existence, is joy unspeakable, and so we worshiped in the grand Cathedral of Nature, holding communion with her invisible powers.

Voices From The People.

For The Religio-Philosophical Journal.

Palsey Cured By Faith And Works.

BRO. JONES:—I could not, with justice to Prof. Solomon, myself and the world, longer refrain from giving a true statement of a wonderful and almost instantaneous cure which occurred on the 11th day of July last.

The circumstances, in brief, are these: This old friend and neighbor, who had long been absent to California, met me on the road, and although overjoyed to see his face once more, it was with difficulty and great mental effort that I could express to him my situation, as my mind and body had been impaired for six years previous by a paralytic shock, which disabled me from daily labor and ordinary farm business, enfeebling my body, mind and speech. My friend, at once seemed to appreciate my situation, and out of sympathy, kindly proposed to return, and with my consent would not leave me until I was restored to health and vigor; and that I should be able to pursue my business and labor as heretofore.

These assurances, all seemed so sweet and new to me, that I did not, at first, accept this generous boon of recovery without any visible medicine being given. However, we journeyed on together two miles to my home, and as I had promised to comply fully with all of his wishes and requirements, we then put out, some five miles, before the treatment was administered.

As the professor left our house, he told my wife on parting that I should return to her a sane and sound man, without giving any explanation to either of us. That which was so peculiar and plain to himself alone, seemed very new and strange to me.

I will close by saying that almost instantaneously, the heavy weight on my right arm no longer remained. I could then raise my hand for the first time in three years; my speech and mental faculties improved, and I soon returned homeward with a cheerful heart and a quickened brain; and, although unusual hot weather, I forthwith entered the harvest field and finished a good day's labor, and can state further that I have continued to labor daily ever since.

ADAMS HUNTER.

Wayb'ridge, Vt. Apr. 18th, 1869.

Reference,—Silas Sprague, P. M.

Letter from Alexander King.

Thinking that a few items from this portion of the world may be interesting to your numerous readers, I send you a short account of the condition of Spiritualism in this section. We have a few open Spiritualists here, who are doing all they can to advance this glorious and liberal faith. There are many of the church members who are Spiritualists in belief. There was a prominent member of the Methodist church, who made the remark yesterday, at Oak Grove cemetery, "that it was a consolation to him to believe that his departed friends could and did return to this world, and were conscious of his joys and sorrows."

I have frequently heard a prominent man, who formerly belonged to the Methodist church, say "that he believed that his dear departed mother was conscious of his life here, and that when he lived upright, it was a source of happiness to her."

There have been a few private circles held in this place, but we have never had a public lecture here on the subject of Spiritualism.

Why do not some of your public lecturers come among us? They could, no doubt, accomplish much good, and I think would meet with a welcome reception by the liberal minded part of our community, although they would also meet with much opposition from the regular old fashioned theological people.

I am much pleased with the JOURNAL, and when my three months' trial is out, I think I shall continue to be a subscriber. It is my earnest desire that superstition and ignorance may be banished from the earth, that truth may prevail over error, and that all mankind may learn to obey nature's laws; so that they may live harmoniously here, and be prepared to enter upon a happy immortality.

ALEXANDER KING.

Americus, Ga. April 27th, 1869.

Ferries Sustained.

Henry Tripp writing from Portage city, Wis., says:

W. Ferries is at my house, and we all think that he is a truthful medium. I presume that I could get thirty names to sign a paper accordingly. He is, in addition to his physical manifestations, a very good healing medium, when under the influence of Warsaw, an Indian spirit. We have with us a young lady quite unwell, and Mr. Ferries has been of very great benefit to her as a healing medium.

D. W. Hambly, writing from Snake Lake, Cal., speaks as follows of the death of his little boy:

I hurried my little boy last Sunday, after an illness of about 23 days. Age ten years, six months and three days. He was seen by my elder son and guest, to walk through the rooms, took a farewell look, to appearance, and then left, which was about two hours and a half after he was declared by the physician to be dead—but I say liveth. He was a medium, only partially developed as yet *when he died*.

C. V. W. Rouse writing to us, alludes as follows to the Spiritualists in Kansas city:

This tells us of stray ones abroad in the land seeking a compass, outside of popular channels. Thus rolls on the Car of Eternal Progress. We are having good lectures now from Mrs. Lacy and Mrs. Hilderbrand, to good audiences.

☞ One hundred and fifty acres of woodland in Wenham, Mass., belonging to a Mr. White, were burned over on Wednesday last. Two thousand cords of hard wood ready for market were also destroyed.

☞ Among the incidents of the late storm in St. Louis, was the return of a sportsman with five dozen snipe which he found killed by the hail. A pigeon was brought down in the city by hail stones.

☞ Mr. Gilmore has received a Grand Peace March, written for the National Peace Jubilee by an Italian composer, whose name is not to be made known until judgment is passed upon the composition.

☞ There are five weekly American papers in Paris, chiefly supported by advertisements seeking the eyes of American travelers, and there is serious talk of establishing a daily.

SPEAKERS' REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK.

[To be useful, this list should be reliable. It therefore behooves Lecturers to promptly notify us of changes whenever they occur. This column is intended for *Lecturers only*, and it is so rapidly increasing in number that we are compelled to restrict it to the simple address, leaving particulars to be earned by special correspondence with the individuals.]

J. Madison Allen will lecture in Terre Haute, Ind., six months, from May 1st. Address box 209.

Harrison Augler, Calumus, Clinton, Co., Iowa.

C. Fannie Allyn, Stoneham, Mass.

Mrs. N. N. K. Andrews, trance speaker, Dalton, Wis.

Mrs. M. K. Anderson, trance speaker, Taunton, Mass., P. O. Box 48.

Mrs. Orrin Abbott, developing medium, 127 south Clark St room 16.

Charles A. Andrus, Flushing, Mich.

J. G. Allen, Springfield, Mass.

Dr. A. T. Ames, Address box 2001, Rochester, N. Y.

Mrs. Anna E. Allen, 147 West Washington street, Chicago.

Joseph Baker, Editor of the Spiritualist Journal, Wis.

Wm. Bush, 163 South Clark St., Chicago.

A. P. Bowman, Joyfield, Michigan.

Rev. J. O. Barrett, Sycamore, Ill.

Dr. J. F. Bailey, Laporte Ind.

Dr. Barnard, Lansing, Mich., Lectures upon Spiritualism and scientific subjects.

Mrs. Sarah A. Byrnes. Address 87 Spring street, East Cambridge, Mass.

Mrs. J. P. Brown, St. Johnsbury Center, Vt.

Mrs. H. F. M. Brown. P. O. Drawer 6056, Chicago, Ill.

Mrs. E. F. Jay Bullene, 151 West 12th street, New York.

Mrs. Nellie J. C. Brigham, Elm Grove, Colerain, Mass.

Mrs. M. A. C. Brown. Address, West Randolph, Vt.

Addie L. Ballou. Address Mankato, Minn.

Wm. Bryan. Address box 25, Camden P. O., Mich.

M. C. Bent, inspirational speaker. Address, Almond, Wis.

J. H. Bickford, Charlestown, Massachusetts.

John Corwin, Five Corners, N. Y.

Mrs. S. A. Coles, 728 Broadway, N. Y.

Warren Chase, 544 Broadway, New York.

Dean Clark. Permanent address, 24 Wabasit street, Lowell, Mass.

Mr. Cowen, St. Charles, Ill.

Mrs. Augusta A. Currier. Address, box 816, Lowell, Mass.

H. T. Child, M. D., 634 Race street, Philadelphia, Pa.

J. P. Cooke, M. D. Address Box 1374 Ottawa, Ill.

S. C. Child, Inspirational Speaker, Camppoint Adams Co. Ill

Mrs. Dr. Wm. Crane. P. O. box 935, Elkhart, Indiana.

Albert E. Carpenter. Address care of Banner of Light, Boston, Mass.

Mrs. A. H. Colby, Trance speaker, Pennville, Jay Co. Indiana.

Dr. J. R. Doty, Stockto Ill.

Miss Lizzie Doten. Address Pavilion, 57 Tremont street, Boston, Mass.

Henry J. Durgin. Permanent address, Cardington, Ohio.

George Dutton, M. D., Rutland, Vt.

Andrew Jackson Davis can be addressed at Orange, N. J.

Mrs. E. DeLamar, trance speaker, Quincy, Mass.

Dr. E. C. Dunn, lecturer, can be addressed Rockford, Ill.

Miss Eliza Hope Fuller, inspirational speaker, San Francisco, Cal.

Miss Almeda B. Fowler. Address, Stoneville Wis

A. T. Foss, Manchester, N. H.

Charles D. Farlin, clairvoyant speaker, Dearfield, Mich.

N. S. Greenleaf, Lowell, Mass.

Isaac P. Greenleaf. Address for the present 82 Washington avenue Chelsea, Mass., or as above.

Mrs. Laura De Force Gordon, San Francisco, Cal.

R. Graves, author of "Biography of Satan." Address Richmond, Ind.*

Laura De Force Gordon, will lecture in the State of Nevada till further notice. Permanent address, Treasure City, white Pine District, Lander Co., Nevada.

Dr. L. P. Grigge. Address Cedar Falls, Iowa.

R. D. Goodwin, lecturer, Kirkwood, Mo.

Miss Lana Hutchinson, Owensville, Cal.

O. B. Hazeltine, Rock Island, Ill.

Mr. & Mrs. Henry Houghton. Address, Milan Ohio.

Miss Julia J. Hubbard. Address 3, Cumston street, Boston

Moses Hull, Hubert, Lake County, Ind.

Mrs. S. A. Horton, 34 Wamesit street, Lowell, Mass.

Miss Nellie Hayden. Address No. 20 Wilmot street, Worcester, Massachusetts.

Mrs. F. O. Hyzer, 122 E. Madison street, Baltimore Md.

Dr. A. Hunt will receive calls to lecture Sundays. Cold Water, Michigan.

Dr. E. B. Holden, North Clarenden, Vt.

W. A. D. Hume. Address West Side P. O., Cleveland, O.

J. D. Hascall, M. D. Address 204 Walnut street, Chicago.

Mrs. W. Hull, Coldwater, Mich., care of N. T. Waterman.

Lyman C. Howe, inspirational speaker, Box 99 Fredonia N. Y.

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S. S. Jones, Drawer 6023, Chicago.

Dr. G. W. Kirbye, speaker. Address this office.

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Mary E. Langdon, 69 Montgomery street, Jersey City, N.

John A. Lowe. Address box 17, Sutton, Mass.

C. E. Lyon, inspirational speaker, Sturgis, Mich.

James B. Merrison, box 378, Haverhill, Mass.

Dr. Leo Miller, Appleton Wis.

Dr. John Mayhew, Washington, D. C., P. O. box 607,

Dr. G. W. Merrill, Jr. Address Boston, Mass.

Mrs. Hannah Morse, Joliet, Will County, Ill.

Mrs. Anna M. Middlebrook, box 778, Bridgeport, Conn.

J. W. Matthews, Hepworth Illipois,

Mrs. Sarah Helen Mathews, Quincy, Mass.

Charles S Marsh. Address Wenonwoc, Juneau Co., Wis.

Mr. and Mrs. H. M. Miller, Elmira, N. Y., care W. B. Hatch.

Mrs. E. Marquand, Trance and Inspirational speaker, 128 South Third Street, Williamsburg, Long Island, N. J.

Emma M. Martin, Birmingham, Mich.

Dr. W. H. C. Mellin, 172 Windsor street, Hartford, Conn.

Mrs. J. Mungar Campton, Ill.

Prof. R. M. McCord, Centralia, Ill.

A. L. E. Nash, lecturer, Rochester, N. Y.

Mrs. S. Nash, healing medium, Deerfield, Mich.

Riley C. Nash, Fairfield, Mich.

C. Norwood, Ottawa, Ill.

J. Wm. Van Namee, Brooklyn, New York.

Mrs. Puffer, trance speaker, South Hanover, Mass

O. S. Poston, 114, South 6th street, Room 2. Philadelphia Pa.

Mrs. Harriett E. Pope, Morristown, Minn.

Lydia Ann Pearsall, inspirational speaker, Disco, Mich.

Mrs. Pike. Alfred St. Louis, Mo.

Mrs. Plumb, Clairvoyant, 85 Russell St., Charlestown, Mass.

J. H. Powell, Terre Haute, Ind.

Miss Nettie M. Pease, trance speaker, New Albany, Ind.

Mrs. Anna M. L. Potts, 30 Ia., lecturer, Adrian, Mich.

J. L. Potter. La Crosse, Wis., care of E. A. Wilson.

Dr. W. K. Ripley, box 95, Fraternity, Mass.

A. C. Robinson, Salem, Mass.

Dr. P. B. Randolph, carp box 3352, Boston, Mass.

J. T. Rouse, normal speaker, box 408, Galesburg, Illinois

Mrs. Jennie B. Reed, 140 Mainstreet, Providence, R. I.

Wm. Rose, M. D. Address box 208, Springfield, O.

Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich.

Mrs. Sarah A. Rogers, Princeton Iowa, care of A. S. Chamberlain.

Mrs. Leander Smith, Medium of Watertowne, communications Memphis, Ill.

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Elijah R. Swackhammer, 177 South 4th street, Williamsburg, Long Island.

Herman Snow, Liberal Books and Newsdealer, 419 Kearney street, San Francisco, Cal.

Mrs. H. T. Stearns, Missionary for the Pennsylvania State Association of Spiritualists. Address care of Dr. H. T. Child 634 Race Street, Philadelphia, Pa.

Dr. Nathan Smith, Southwick, Mass.

J. H. W. Toohey, Room 7, 1 2 S. Clark Street Chicago, Ill.

Frank A. Tuttle, box 582, Laporte, Ind. Will answer calls to lecture in the West.

Mrs. E. A. Tallmadge, Inspirational Speaker, Westville, Indiana.

Mrs. Charlotte F. Taber, trance speaker, New Bedford Mass., P. O. box 392.

Hudson Tuttle, Berlin Heights, O.

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Dr. E. B. Wheelock, speaker, New Hartford, Iowa.

Mrs. Fannie Wheelock, clairvoyant, New Hartford Iowa.

E. V. Wilson, Lombard, Ill.

Mrs. N. J. Willis, 3 Tremont Row, Room 15, Boston, Mass.

Mrs. M. J. Wilcoxson will speak in Ontario, Ill., during June. Address, Care of S. S. Jones, 102 S. Clark Street, Chicago, Ill.

Henry C. Wright. Address care of *Banner of Light*, Boston, Mass.

Mrs. E. M. Wolcott. Address Danby, Vt.

Mrs. Hattie E. Wilson, (colored). Address 70 Tremont street, Boston, Mass.

Elijah Woodworth, Inspirational speaker, Leslie, Mich.

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Zegah C. Whipple. Address Mystic, Conn.

Mrs. L. A. Willis, Lawrence, Mass., P. O. box 473.

Mrs. Mary E. Witbee, 182 Elm street, Newark, N. J.

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Miss H. Maria Worthing, Oswego, Ill.

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S. H. Wertman, Buffalo, N. Y., box 1464.

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"The Pen is mightier than the Sword."

METHODISM AND OUR SOLDIER'S GRAVES.

The religious ideas or tenets entertained by the Methodist church cannot be sustained by reason or common sense. Indeed, there is more real merit in the dogmas of the Hard Shell Baptists than can be found in the code of belief adopted by the Methodist church.

We have heard entertained by leading Methodist divines, the opinion that there are infants in hell, "not a span long." Such a doctrine as that is barbarous, and is only a reflection of the dark ages. Infants in hell! The idea is simply ridiculous, and no one but a fool or a lunatic would assert such an absurd proposition. At the present day, however, the leading Methodist divines, ashamed of that barbarous doctrine entertained by the early Fathers of the Church, have come to the conclusion that there are no infants in hell. This announcement, of course, is particularly gratifying to the many mothers who have been so unfortunate as to have death carry off a little one, more dear to their hearts than the most precious jewel, for they now know—perhaps, as little about the destiny of those departed, as they did when they heard the oft-repeated announcement that infants were consigned to everlasting punishment.

The Methodist church is not what it should be. The two branches, one North and the other South, keep up a constant wrangling, that illy becomes a religious body that entertains such ideas in regard to Deity and his method of managing or governing his children; nor do we think that the code of morals adopted by our Methodist brethren is entitled to much respect, it any. What a movement this for several clerical dignitaries to assemble together and with long countenances and solemn voices, in the name of God Almighty, protest against the citizens of this Republic decorating the graves of the fallen heroes of the rebellion on Sunday. Such a protest is an insult to the intelligence of the people, and shows conclusively that these dignitaries think to but little purpose, and that their protest is entitled to about as much respect as a Papal Bull. The gentle Nazarene plucked corn and cured disease on the Sabbath day, and we believe, further, that even the dignitaries above referred to, deem it right to *violate* the Sabbath to assist an ox or an ass that has fallen into a pit.

We think the arrangement a beautiful one, to decorate the graves of the fallen heroes of the rebellion, on the Sabbath. When the business world is hushed in quiet repose, as it generally is on the Sabbath, we think it highly proper for our citizens, with flowers plucked from gardens and fields, to go forth and decorate their graves.

The ancient Greeks and Romans were accustomed to decorate with flowers the graves of poets and the heroes of wars. Simonodes writes as follows in reference to the celebrated Sophocles;

> "Wind gentle evergreens to form a shade
> Around the tomb where Sophocles is laid.
> Sweet ivy, wind thy boughs and intertwine
> With blushing roses and the clustering vine;
> So shall thy lasting leaves, with beauty hung,
> Prove a fit emblem of the days he sung."

The custom adopted by the citizens of this Republic, of decorating the graves of our soldiers, is one well calculated to refine and elevate the feelings, and imbue them with a higher intellectual and poetical fervor.

It seems quite strange why the orthodox church should regard with such extreme displeasure any movement on the part of the people for innocent amusement on the Sabbath; but it is certainly more strange why the clergy should object to paying certain marked tributes of respect to the fallen heroes of the rebellion, even if the ceremony is to be performed on Sunday.

We look upon this action on the part of the clergy as the culmination of insolent interference, and, in the future, we would recommend those would-be potentates to attend to preaching "Christ crucified," assuring them that they will thereby do more good to *their* flock, than by protesting in the name of God against "desecrating the Sabbath."

If God desired man to "remember the Sabbath and keep it holy," it seems to us that he would stop the birds from singing, the trees from growing, the seeds from germinating, and the sun from shining. But, on the contrary, we find ceaseless action in nature, on Sunday as well as any other day, seemingly beckoning us to go forth, and in innocent enjoyment, act out the impulses within us.

CAN'T DO IT.

We are frequently called upon to furnish back numbers, to the commencement of the story we are publishing, entitled "WILFRID MONTRESSOR, or *The Secret Order of the Seven.*"

If we can get sufficient encouragement, we will publish it in book form. It will make a large volume, and cost $1. 50 per copy.

The object of the author in writing the book, was evidently substantially the same as that of A. J. Davis, in writing his recent popular work, entitled the "Tale of a Physician," but is far more extensive in detail.

Those who would like to have the work published in book form will oblige by informing us by letter of that fact, and if we get sufficient encouragement, we will publish it in book form.

THE MORAL STATUS OF THE MORMONS AT SALT LAKE.

The great and crying evil of our day, in what we sometimes think, is erroneously termed civilized society, is the sin of prostitution. All humane persons are of one mind, that any means that will obviate or palliate this evil would be a blessing to humanity. And whatever objections may be legitimately urged against the doctrines and usages of the Mormons, in their Salt Lake settlement, it is refreshing to learn that they are enabled to suppress a universally admitted stupendous wrong, which both baffles and defies the D. Ds. of other professed christian sects of the civilized portions of the world.

Our attention was called to this subject from perusing a recent correspondence from Salt Lake city, to the Cincinnati *commercial*. The writer therein says:

"The Mormons claim that they are the most virtuous people in the world, and perhaps they are virtuous within their laws. Certainly, prostitution is almost unknown here."

If, therefore, prostitution be, as most christian sects aver, the great and crying sin of the age, it can not be denied that the Mormons, in overcoming that stupendous evil, have, in a moral point of view, wrought the greatest achievement of the age; and it affords us a calm and substantial satisfaction to be able to chronicle the fact, that prostitution is almost unknown among the Mormons at Salt Lake city, as it is, so far as we know, in any Mormon church or community. Are we not, therefore, justified in saying to other reputed christian sects: "Go do as much, and bring forth the good fruits of your labors, that the children of men may see them, bless you, and glorify your Father who art in heaven and on the earth?"

There is unquestionably tyranny and oppression—a circumscribing of personal freedom, the *inalienable* birthright of every human soul, in the Mormon church, as we know there must necessarily be in any and every similar theocratic or ecclesiastical organization, which we very much deplore; and no one will hail the day or hour more than we when the gladsome echoes of universal equality in all the relations of life, shall reverberate through the defiles and from the lofty peaks of the Rocky Mountains; yet in being able to suppress an evil, which all christian communities have more or less to deplore, the Mormons at Salt Lake are justly entitled to take precedence in rank among the numerous sects of the professed followers of Christ. And with this established result in their code of morals, if they would extend the same rights, socially, religiously and politically, to the female portion of their members that they do to the males, we should hail Mormonism as a moral evangelizer. But the indulgence of one sex in any right, privilege or immunity, to the exclusion of the other, is contrary to the genius of America, established in natural right and enunciated in the Declaration of American Independence, and inculcated in the Constitution of the United States; upon the authority of which we declare that a woman has just as much right to a plurality of husbands as men have to a plurality of wives; for it is an incontrovertible truth, that all men and women are born alike free and equal, and are by their Creator endowed with certain inalienable rights; and that amongst these are *life, liberty and the pursuit of happiness.* Yet we do not expect professed christian churches or communities to accept, practically, such simple primitive truth; it is too early in the morning of the millenium for that. It is a brighter truth than many human souls can yet look at.

But thankful that the day of universal freedom and equality is dawning, and that the night of superstition and oppression is even so rapidly passing away, we will rejoice over what is already accomplished; seeing that it will at least be so great a help to the generations that are to live after us, in establishing throughout the world universal love, freedom and equality.

THE MAD STONE.

This sovereign remedy for that appalling disease, Hydrophobia, can not be too highly estimated. Many, no doubt, look upon its magical effects with an eye of doubt and suspicion.

Some people, it would seem, would about as soon suffer death by hydrophobia, or any other cause, as to be humbugged. But were, we bitten by any animal supposed to be rabbid, we should hasten to obtain relief from the magical stone, if we knew of one within a reasonable distance; not merely to avoid a death, but rather the terrible convulsions that we know we would have to suffer in order to reach death's door, even at the risk of being humbugged. And we are sure that thousands of our readers would do the same. Therefore, it is with pleasure that we lay before our readers, the following communication in a late number of the *Daily Tribune* of this city.

BRADFORDSVILLE, Marion county Ky.
May 12 th, 1869.

I noticed an extract from your excellent paper of April 27th, of the death of a young man, caused from the bite of a mad dog. I own a mad stone, which has been tried sufficiently to prove, beyond the possibility of a doubt, its virtue. Last June, a gentleman was bitten by a mad dog—the wound was inflicted between the knuckles of the first and second fingers, and was deep and painful—and, on the seventh day after he was bitten, I applied my mad stone, and he is yet a well man. The same dog bit two head of cattle, several hogs and a cat, all of which took hydrophobia and died. There was a lady in the southern part of Kentucky, bitten by a mad cat through the finger. She got to my house the fourth day after she was bitten, and the mad stone proved a preventive of the disease in her case. I could give many other instances of its virtue. My object in writing is simply this: The mad stone is large enough to make two, and I propose to sell half of it to any man, or association of men, that are permanently located where public conveyance is good. I thought the city of Chicago would purchase it—I mean the Board of Health. I have no acquaintance in your city, and I thought perhaps, that you might feel interested enough in the matter to name it to the town authorities. For further particulars any person can address me at Bradfordsville, Marion County, Ky.

WILLIAM F. CLARKSON.

Were we to advise, we should most assuredly recommend every reader to preserve the address of Mr. Clarkson, and be prepared for themselves or friends and neighbors, to make an early visit to him in case of being exposed to the ravages of this most frightful malady.

Should the city of Chicago avail itself of Mr. Clarkson's favorable proposition, we hope to be able to make the fact known through the columns of the JOURNAL.

SUNDAY SCHOOLS AND NATURAL SCIENCE.

"It is said that Professor Huxley anticipates a time when Sunday-schools for teaching natural science will be organized very generally. No doubt the works of God should be devoutly studied, and could be made an instrumentality of great value in instructing the young. Yet the Word of God comes first—in order to infuse a new life, to quicken with love, and to bring the little ones personally to the personal Father. This approach to God, is through a living being, Jesus Christ, who is the Word. The works of nature are indeed full of teaching, for one who has thus known the Creator, but without Him they give, at best, only a dreamy sentimentalism, which is too often mistaken for religion. When the children have learned to love the Lord Jesus, then they can go forth to learn of his works in creation.—*Church Union.*"

"The way to approach God is through a living being, Jesus Christ." It would be well to ask how the millions of inhabitants on earth prior to his advent, approached the Lord? It is possible that prior to his coming, communications had not been opened between the children of earth and God, and consequently there was no way to approach him. This method of communicating with God through Jesus, is indeed a tortuous course, even more so than the Rio Grande River, which is so very crooked that a bird has never been known to fly across it. The probability is, however, that there *may* be different routes to him, the same as to the Pacific coast. For our part, we don't propose to travel the road designated above, for we believe there is a much better route, less subject to dangerous accidents, and besides, a cheaper one, too. If it were really necessary for Christ to shed his blood for the redemption of the world, we think that Judas, in bringing that necessity about, is entitled to great credit, and we see no good reason why we could not travel to God through him as well as Jesus. The arrangement that God made to send Jesus into the world to be offered up as a sacrifice, rendered it also necessary for him to send one along that would betray him, or else the divine command could not have been consummated. Then, in our opinion, Judas can save humanity, just as easily as Jesus.

Besides, the *Union* don't want the arts and sciences studied in Sunday Schools, from the simple fact that the only approach to God is through Jesus. "If ignorance is bliss, it is folly to be wise."

RADICAL.

The news from Paris of May 25th, is, in substance, that the Orleanists, Legitimists and *moderate* Republican candidates, have been beaten everywhere in the elections. The Radicals are victorious in Paris and Lyons.—M. M. Thiers and Jules Favre are defeated. The new corps legislatif will be composed almost wholly of government and radical members. It meets on the 15th of June. Tranquility prevails through the country. Such is the political news from France. What does it signify? To us, it is food for thought, and points to the principles that always lead to success in every enterprise, no matter what be the department in life.

The Governmental party, from the commencement of the present Dynasty, has been positive. Against that party are now arrayed the Radicals, the outspoken reformers in governmental matters; the Republican element that in due time will revolutionize the government of France.

To us, radicalism is a potent power; it is the revolutionary element that exposes the fallacies of the old, and presents that which is better,—perhaps, that which is the best for the time being.

To us, the radical element is potent for reform. It is that which is especially needful to break up the theological fossilization of old systems of religion, and give in lieu thereof, a system of rational philosophy.—Spiritualism.

A conservative element in Spiritualism is sure to share the fate of the Orleanists and Legitimists of France. To some, the condition of neutrality is agreeable—Radicals to them are offensive. "All things to all men," to some, is pleasant and acceptable. Such an element never works a reform, never feeds the hungry soul. Radicalism is a power that makes itself felt wherever it exists.

TO THE READERS OF THE RELIGIO PHILOSOPHICAL JOURNAL.

BROTHERS AND SISTERS:

I have learned by long and sad experience, that it is bad for a poor man to be theologically unpopular. Thirty years ago, I left a good pasture (pastorate) and throwed myself on to the commons. *Twelve years ago, inflammatory Rheumatism crippled me. I have not stepped on my feet, nor have I fed myself for seven years.*

I GAVE the best of my life to the world without charges. Now *I beg.* I am a Lazarus. He "desired the crumbs". I have resolved to *ask for them.* I am sixty, and may live some years.

If any of you who are able, and are blessed with a heart to help those who are less favored, will put MY NAME *on your poor list, and occasionally send me something, it will be gratefully received.* If I am ever freed from poverty, I will make it known.

AUSTIN KENT.

Stockholm, St. Lawrence Co., New York.

[REMARKS:—We know the condition of Br. Kent. He is worthy the reader's sympathy. Any little pittance you may feel able to contribute for his relief, will be well bestowed.—ED. RELIGIO PHIL. JOURNAL.]

CHRISTIAN MISSIONARIES IN CHINA.

The fallacy of christianizing the heathen, is one of the weak points in the popular religions of those peculiarly dubbed christians in America and Europe. There are excesses and extravagances, denominatd sins, by the score, in so called christian countries, that are entirely unknown among the heathen nations. This being the case, the missionarying should be from the other side. Were the persons known as missionaries to go among the heathen, for the purpose of introducing the useful arts and sciences, unknown to them, the pretext would be laudable and commendable. But to attempt to introduce a system of religion which, at best, is but an improved code and formula of mythology, can have no sympathy except from the illiterate, who in mental development are scarcely superior to those they assume to reclaim and save.

We are not surprised, therefore, that intelligent people as many of the Chinese are, are becoming disgusted with the assumptions and pretensions of this class of clanish bipeds. A late dispatch from Hong Kong says that a placard had been extensively posted up throughout the Chinese Empire denouncing the Christian missionaries in violent terms.

We confess our want of sympathy with a class already too large for the good of the world, who eat what they have not earned, and reap what they have not sown. The time will yet come when every calling will be critically weighed in the balances of common sense, and the useless and impractical will be cast aside, and only that which is productive of good and benefit to mankind will be retained.

SANCTIMONIOUS.

"Remember the Sabbath day and keep it holy," is considered by the orthodox portion of the community as a divine command. He who would violate the Sabbath by working or recreation, is looked upon by the various so called religious denominations as a very great sinner, and meriting nothing but eternal punishment in a hell, burning with fire and brimstone. We have no disposition to interfere with the various churches in their belief that Sunday should be especially dedicated to God, or, in other words, all humanity should abstain from work or recreation on that day, while their thoughts should be concentrated on God, ascribing to him all praise. If any one has a particular desire to remain "sluggish," or physically and mentally inactive on one day in the week, we would say that no one should interfere with the privilege that he seems to enjoy so much. We only object to being called a sinner because we choose to read the "Gates Ajar," Randolph's Disembodied Man," "Humbolt's Cosmos," or "Robinson Crusoe" on Sunday. To be called a sinner, don't sound well in our ears, and when walking forth on this "holy day," reading from the book of nature, and giving our system, physical and spiritual, a little airing, we do not like to have some sanctimonious booby think that we are a candidate for that bottomless pit so often referred to in the sermons of a certain class of ministers,—for we are not. Our religion extends through the seven days of the week. We should be no more religious or sanctimonious on Sunday than any other day.

E. S. WHEELER ON THE CONSTITUTIONAL AMENDMENT, RECOGNIZING THE GOD OF OLD THEOLOGY.

There is a class of Protestant religious bigots, who are now, and for many years, have been sending out circulars, and otherwise urging the necessity of so amending our constitution, as to, in an especial manner, recognize their notions of a *three headed God.* Brother Wheeler feels called upon to contest their claims. His arguments are sound and good, and we would publish them, but for the reason that there is about as much necessity for his labors in that direction as there would be for him to spend his time in argument with "Deacon Homespun," to convince him that the earth is round and revolves upon its own axis.

The age for incorporating any clauses into the Constitution of the United States, declaratory of any especial religious dogma, had elapsed in *this country,* long before the declaration of American Independence.

BEAUTIFUL PAPER.

We take pleasure in calling the attention of our readers to the beautiful, fine white paper on which the JOURNAL is this week printed. In future, we shall use the same quality of paper.

We are proud of the RELIGIO-PHILOSOPHICAL JOURNAL'S mechanical appearance, as well as the intensely interesting matter found in its columns. It is not to be excelled in either. That it shall command the approval of its readers, is our aim.

AN EARNEST APPEAL TO DELINQUENTS.

We most earnestly call upon all who are in arrears, to make payment immediately. We have earned the money that is our due. At most, it is but little from each one who owes for the paper, but to us, those little amounts are of great importance. No one who receives the JOURNAL will deny that justice demands that it should be paid for. Don't let another week pass without making a remittance on arrearages, even if it be small.

By reference to the margin of the paper, each delinquent subscriber can easily determine how much he or she owes. Our appeal is in earnest and we hope to receive a prompt response from all who are indebted for this paper.

DR. BLAIN.

Dr. Blain, no. 142 South Clark Street, is now at home, and will receive calls to lecture week day evenings or on Sundays. Dr. Blain describes spirits after each lecture, who are generally recognized by their friends present, and we are happy to say that the Dr. gives satisfaction wherever he goes.

A NEW PROPOSITION.

To any one who has been a trial subscriber to this paper, we will send it for three months longer on the receipt of *fifty cents.*

That will barely cover the expense of the blank paper, and putting the name of the subscriber upon the regular mailing machine lists.

Hereafter, the rate of three months' trial subscribers will be *fifty cents.*

We have sunk several thousand dollars during the last five months, that we have sent out our papers to trial subscribers at *twenty-five cents* each.—The JOURNAL is now *extensively* and *favorably* known, and it is but justice that our friends should pay at least *two-thirds* of what it costs.

The labor and perplexity attending our trial list, has been beyond all expectations, and to avoid which in future, we have determined to put all new trial subscriber's names on to the regular list, as a guarantee against all mistakes. To enable us to do so, we must receive at least *fifty cents* for three months' trial subscription, and we will take a renewal for the second three months also, for *fifty cents.*

Will our friends be so kind as to make another effort to circulate the JOURNAL, on these most liberal terms, thereby aiding in disseminating widely, the principles of the spiritual philosophy!

We return our most heart-felt thanks to those who have already done much for us.

Literary Notices.

We have received a specimen number of Merry's Museum, an illustrated monthly magazine for young people. It is claimed that it is the oldest magazine for young people published in the United States. It is unquestionably a live, entertaining periodical, and well worth the subscription price, which is $1,50.

Address Horace B. Fuller, 14 Bromfield street Boston.

The *Atlantic Monthly* for June has arrived, and we find that every article in it is well worthy of a careful perusal.

Fields, Osgood Co., Publishers, Boston.

The June number of the "Western Monthly" is on our table, and contains much that cannot fail to interest Western men. Being a Western adventure, and aiming high in the firmament of Literature, it certainly should be well patronized by those who wish to encourage home talent.

To the citizens of the East, this monthly will be of especial interest, for they will see therein the reflection of the tastes and feelings of Western life. We predict for this journal, the success its merits deserve.

Reed, Brown & Co., publishers. Terms $2 per year. Single number, 25 cents.

"Our Young Folks," a magazine for boys and girls, is before us, for June, and as usual is replete with interesting reading matter.

Personal and Local.

Mrs. Nellie J. T. Brigham is lecturing at the Everett Rooms, New York city.

J. H. Powell is desirous of visiting Ohio, and would like to make lecturing arrangements with Spiritual societies.

J. M. Peebles will visit Europe the coming summer.

Mrs. F. A. Logan is still lecturing in Minnesota. She is, no doubt, accomplishing a great good.

Dean Clark is now prepared to answer calls to lecture anywhere in the West. He is an eloquent and entertaining speaker, and will, no doubt, receive numerous calls.

Miss Susie M. Johnson is lecturing in Kalamazoo, Mich.

A. B. Witing, lecturer, is at Portland, Maine. Will lecture in Charleston, Mass., June 6. Will return West the middle of June. His address is Albion, Mich.

Mrs. A. H. Colby, trance speaker, will lecture in Crosby's Music Hall, Sundays, June 6th and 13th, at 10:45 A. M. and 7:45 P. M. The Children's Progressive Lyceum meets in the same Hall immediately after the morning lecture.

Amusements.

Parepa Rosa is to give a grand musical festival at Farwell Hall in this city on Friday, May 28th, and Tuesday, June the 1st. The performances are announced to be given on a scale of great splendor and unprecedented brilliancy.

The great and attractive burlesque, "Ixion, or the Man at the wheel," will be given at the Opera House, every evening this week, and on Saturday at the matinee. This will give many an opportunity to witness it, who have not done so.

At Aiken's Dearborn Theater, the following interesting programme is announced: Monday evening, May 24th, benefit of Harry Linden; when will be presented, first time this season, Comedy, in three acts,—"Married Life."

Henry Dove,——Mr. Harry Lidden; To conclude with Sweethearts and Wives.

Billy Lackaday,——Mr. Harry Linden.

Wednesday evening, Benefit of McKee Rankin.

Tuesday evening and Wednesday, Matinee—Eustice, or "The Man of Destiny."

Friday evening, Benefit of Alice Holland.

At Col. Woods' Museum is presented for the first time, in this city in the beautiful domestic drama, "Dot; or, the Cricket on the Hearth."

It is given with new scenery and new appointments, good cast. It will be given every evening during the week, and at the matinee on Saturday afternoon, and is to conclude with the screaming farce of "The Two Puddifoots; or Holler Agin."

On exhibition in the upper hall for a few days, Stephens' grand Panorama of The Indian Massacre in Minnesota, in 1862. Commencing in the morning at half past ten o'clock, and in the afternoon at half past two.

At Mc. Vicker's, Chanfrau still holds the boards in his great character of "Kit." Next week, Mark Smith will appear in a brief season of Legitimate Comedy.

Anniversary Meeting at Sturgis, Michigan.

The Spiritualists, Friends of Progress, of Free Thought and Free Speech, will hold their Annual meeting at Sturgis, Mich., on Friday Saturday and Sunday, the 18th, 19th, and 20th of June.

Able and distinguished speakers from abroad will be in attendance to address the people on that occasion.— A general invitation is given to all to attend this meeting. It is expected that there will be the largest gathering of the people, at this time, that has ever attended these meetings in this place. Ample provisions will be made to accommodate strangers from abroad.

By order of the Committee.

Sturgis, Mich., May 11th, 1869.

Quarterly Convention of Minnesota.

A Quarterly Convention of the State Association of Spiritualists will be held in Opstona, Minnesota, on Saturday and Sunday the 5th and 6th days of June, 1869; Mr. J. L. Potter, and Mrs. Lois Waisbrooker are expected to attend: a full delegation from all parts of the State is earnestly solicited, to make arrangements for the Annual State Convention, to be held at Rochester, Minn. on the 1st of Oct., immediately after the State fair. Arrangements are being made for a reduction of fare on the Railroads.

By order of the State Board.

D. BEEDSALL,
Sec., State Association.

Faribault, April 20th, 1869.

CONVENTION!

The Quarterly meeting of the Society of Spiritualists of Nunica, Ottawa Co., Michigan, will be held at the Bartholomew School House, on the 19th and 20th of June next, commencing Saturday at 2 o'clock P. M. The speaker engaged is Lydia Ann Pearsall. A cordial invitation is extended to all lovers of progression. Come, friends, and help us to have a good time.

O. W. MURRAY.

Nunica, May 16th, 1869.

Aplications for Fourth Annual State Convention of Illinois Association of Spiritualists.

The officers of the Association will consider applications for the holding of the Fourth Annual meeting of the Illinois State Association of Spiritualists, Friday, Saturday and Sunday, June 25th, 26th and 27th, 1869.

Each Local Society of Spiritualists or other reformers, shall be entitled to a representation in the State Convention in the following ratio, viz: Each Society shall be entitled to two delegates, and an additional delegate for each fraction of fifty over the first fifty members.

Address MILTON T. PETERS, Pres't, Chicago, Ill.
W. F. JAMIESON, Secretary.

Sixth National Convention, or the American Association of Spiritualists.

TO THE SPIRITUALISTS OF THE WORLD:

The Board of Trustees of the American Association of Spiritualists have made arrangements for holding the Sixth Annual Meeting at Kremlin Hall, in the city of Buffalo, State of New York, commencing on Tuesday, the thirty-first day of August at ten o'clock in the morning, and continuing in session until Thursday, the second day of September.

We therefore, invite each State Organization to send the same number of delegates that they have Representatives in Congress, and each Territory and Province having an Organized Societies is invited to send delegates according to the number of Representatives, and the District of Columbia to send two delegates to attend and participate in the business which may come before said Convention.

By direction of the Board of Trustees.

HENRY T. CHILD, M. D., Secretary.
934 Race street, Philadelphia.

SPECIAL NOTICES.

Hop Yeast Cakes.

Winslow & Co's Hop Yeast Cakes have become so popular that some unprincipled grocers are selling those of other manufactories, calling them Winslow's.

Overwhelming Success Of the Great Spiritual Remedy.

Read in another column, "A Panorama of Wonders by the great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders."

For sale at this office.

Address S. S. JONES, 192 South Clark St., Chicago.

Important to Ladies.

We call the special attention of our lady readers to the advertisements in another column, headed "FOR LADIES ONLY," and "WANTED—LADY AGENTS." Mrs. Morgan and Miss Williams have articles for sale which should be in the possession of every lady. Send for a circular. A good chance is open to Agents—as money can be made by those who take the Agency.

no5vol6

A NEW OPENING FOR HOMES.

Our readers, who are interested to own their own homes, instead of paying rent all their lives, will not overlook the advertisement of the enterprising firm of Graham, Perry & Co. It will be seen they offer remarkable facilities for quiet suburban homes that can be reached in thirty minutes from the court-house, for a few pence, with all the comfort and convenience afforded by steam cars, instead of wasting an hour or two a day amid the annoyance of crowded horse cars, in good weather, and instead of being compelled to trudge through the mud when they most need to ride.

Our friend and brother, J. W. Free, Esq., formerly of Richmond, Indiana, is a member of this firm. Many of our readers will recollect him for his munificent donation of $2500 towards the erection of the magnificent Spiritual Hall, which is to cost $25,000, now approaching completion in Richmond. Mr. Free is of those successful business men whose open and liberal hands do so much to redeem business from being the paltry art of sheer money getting. He has recently came to Chicago as his chosen home, and our friends will doubtless find him among the first of those who devise large and liberal things for our cause.

We show our faith in the property to which we refer by investments of our own.

Give our friend a call at No. 8 Major Block, corner of La Salle and Madison streets, before making your investments.

Obituary.

Promoted from the Chicago Progressive Lyceum to the beautiful Lyceum of the Summer Land, on Wednesday evening, May 21st, 1869, the spirit of EMMA BRILL, aged 9 years.

The subject of the above notice was for nearly two years, a member of the Children's Progressive Lyceum, and had won many friends by her kindness and amiable disposition. She was a firm believer in the beautiful Harmonial Philosophy and the blessed truths of spirit communion. During her illness, she bore her sufferings with the utmost patience, and when the hour for the departure of her spirit had come, she was calm and happy. Calling her brother and sister to her bedside, she thanked them for their kindness to her during her sickness, and bid them an affectionate "good bye."

She then requested that the children of the Lyceum should sing at her funeral that beautiful hymn, "Home of the Angels," when a few moments after, without a struggle, she passed through the "golden gate," which the beautiful angel of Death had kindly opened, to the bright scenes of the beautiful Summer Land.

Left for a home with the angels, after much suffering with consumption, on the morning of the 9th of May, Charlie E. only remaining son of his widowed mother, F. A. Combs, in the 19th year of his age.

West View, Ohio

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2d. In its practical operation. When one has watched in the sick room of a patient under the old system of treatment, or, still better, who ever has visited the wards of a public hospital, must have been sickened disheartened and discouraged at the endless and disgusting round of purging vomiting, nauseating, sweating, cupping, blistering, salving and the great variety of other visible, external and often violent efforts which the physician intentionally produces, or endeavors to produce, in keeping with his principles of counteracting the visible, external and violent effects of disease. But the practical operation of the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders, is radically different. They aim at the invisible cause of disease; and hence they neither produce, nor are they intended to produce, any visible, external or violent effects—no purging, no nauseating, no vomiting, no sweating, no cupping, no blistering, no plastering, no salving, but they silently, gently and naturally give to the patient's system and by restoring the lost magnetic balance or equilibrium of the diseased organs or organ, put it them to perfect health.

And, in its results. I have already published, and I still publish, in the columns of the RELIGIO-PHILOSOPHICAL JOURNAL and elsewhere testimony and evidence, in the form of certificates and reports from private individuals and also from physicians, sufficient to convince every candid reader that the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders, is far superior to the old system in its results, or curative effects, as it is in its scientific principle and in its practical operation. And to get the evidence to any skeptical inquirer, in relation to any of that which is in my possession. Diseases of all kinds, the most complicated as well as the most simple, diseases hereditary as well as acquired diseases which have in trouble as well as those that are curable by the old method, all alike have readily yielded to the singular and extraordinary healing and curative power of the Positive and Negative Powders. Blindness, Deafness, Paralysis, Rheumatism, Neuralgia, Hip joint disease, Dyspepsia, Epilepsy, Fevers, Scrofula, &c., &c., have given way under their magic touch, and often so speedily and so completely, that I myself have, at times, been as much surprised and delighted, as the patients themselves, although not as much excited, because so far transcending what I had been accustomed to witness in the private and hospital practice of the old system of medicine.

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☞ Questions, to be answered at our Inner Life seances, should be laconic, well written, and directed to the editor, when inconvenient for the questioner to be present at the seance.

[Republished by request.]

INVOCATION.

Eternal and immutable principle,—life; within and around us we see Thy work. Upon every form Thou hast left Thine impress, and as Thou dost breathe upon us, quickening and awakening new thoughts and new desires, making us reach still higher and higher for Thy divine truth and wisdom, with those desires for that higher truth, Thou hast given us the assurance that it shall be given. For that assurance in the past and present, we feel to offer sincere thanks. We see Thy perfecting influence in all vegetation; we see it spring from, as it seems to us, almost inanimate life into youthful bloom and manhood's vigor, until it reaches age, and then upon its face we see a change, taking upon itself a higher form of life.

And as Thou art perfecting all vegetable life, so wilt Thou perfect us with the many changes through which Thou in Thy wisdom shall lead us, until by Thy power we shall be enabled to see wisdom and goodness in Thy every form and manifestation. Unto Thee, oh, Life, may we all look for strength, and may we realize that Thou hast implanted within us that principle, that we have but to look within ourselves for the blessings that we crave—the blessing of a forgiving spirit, the blessing of kindness, and the blessing of love.

All these, and more hast Thou implanted within the breast of every child of earth. As we are enabled by Thy light that Thou hast given unto us, to realize the blessings within, then will our souls, full of gratitude and praise, ever offer unto Thee love, adoration and thankfulness.

QUESTIONS AND ANSWERS.

MADISON, MARCH 30, 1866.

S. S. JONES—*Dear Sir:* I have just been conversing with a gentleman, who lost his right arm by the premature discharge of a cannon while firing a salute recently. He remarked that he felt his arm still in its place, suffering the pain naturally caused by the wound; felt his fingers cramped and stiffened: and afterwards, as if they were recovering, felt them loosening and moving, passing through the various sensations which it is natural to suppose a person would feel whose arm had been badly torn, and not being taken off, was getting well.

If the spirits controlling your medium will explain, I should be glad to have them do so.

Yours respectfully, READER.

A. It was a psychological influence upon the brain by virtue of a natural law. There is nothing mysterious about it. In his mind he could conceive of the symptoms and feelings that would naturally attend such conditions. The thought being strongly riveted upon the brain it might seem really true to him. The same effect could be produced, under psychological conditions, from the loss of one of your feet or a limb. When you use the one limb, making use of the crutch for the other, you would feel the foot when it struck the pavement, by the same psychological influence. Some are more subject to such feelings than others, from the fact that they possess stronger sympathetic natures. Many feel not only the injuries received by themselves, but many times the injuries received by others as keenly as though they were inflicted upon themselves.

Q. Is it so in both real and imaginary cases?

A. It is real to them, although it might in fact be imaginary only to the one they sympathized with.

Q. How can an individual be assisted to rid himself of the psychological condition thus induced?

A. By bringing into action other organs of the brain. Those organs of the brain that produce the psychological influence want to be diverted from that particular train of thought. In other words, the mind needs to be diverted from the limb that it dwells upon. Nature herself in time works out a remedy in that way. Anything that will change the intense action of the mind upon that subject, will produce the desired result.

Q. Is it not under the same law that spirits when they return for the first time to control a medium, feel the disease which induced their death?

A. The fact of spirits feeling disease is owing to their being brought *en rapport* with material objects and material influences. The mind of the spirit is thereby fixed intently upon the disease from which it died. It is a psychological condition thus induced upon the spirit.

QUESTION BY M. K.

Q. Can the light of a candle be put out by a sudden and powerful effort of the will? Being confined to the house for several days with a sprained ankle, I was unable to work off my superabundant magnetism. Upon seeing a younger brother go into an adjoining room with a lighted candle, the thought struck me that I would put out that light, if possible. Suiting the action to the thought, I blew fiercely, at the same time willing the candle to go out. The child came back frightened, saying that something had put his light out.

A. Most certainly, the light of a candle can be extinguished by a sudden and powerful effort of the will, if the will is accompanied by a powerful breath from the lungs, or by the atmosphere put in motion, then called wind; but not by will unaccompanied by natural law. We cannot agree with our brother in his idea that by disease in any portion of the system there would be a superabundant amount of magnetism. The fact that there was such derangement after the accident sufficient to confine him within doors, would prove at once that the magnetism that he would feel, would be required to restore the affected parts of the system. Hence you will readily perceive that there was no undue amount of magnetism. Then again the desire to extinguish the light led him to ask himself whether or not it were possible that his desire could affect the light to such a degree that it would be instantly put out. The child being left in the dark suddenly, and somewhat frightened, would not be enabled to give a correct statement of the manner in which it was done. I see nothing marvelous about it. We can explore the field of thought in natural law, but we cannot go outside of it.

QUESTION BY A SUBSCRIBER.

Q. Please give us the true definition of prayer, and tell us whether it is taught in the Bible that man must speak audibly when he prays.

A. We look upon prayer, my brother, as the desire of the spirit, commonly called the soul. It matters not whether that desire be clothed in words to be comprehended by others or not. The prayer, or the desire of the soul and spirit, is the same, whether expressed in audible language or not.

The infant when it desires food, prays. The youth who desires to accumulate wealth, prays. The mother, as she bends over the cradle of her infant, desiring its happiness through all time, offers a prayer within her soul for its welfare, yet gives not her wish an expression in vocal utterance. The husband and father prays in his desire for the happiness of his wife and children. Every spirit in its desire sends forth prayer to the Infinite Father; clothed in words or not, that prayer is responded to. We would say with the poet, that "prayer is the soul's sincere desire, unuttered or expressed." We would naturally suppose from the language of the Bible, that it was necessary to pray aloud, that we might be heard by all men; and then in other portions of it, you are commanded to enter into the secret closet of your own soul, and there pray to the Infinite Father for all blessings. By that passage we would infer that prayer was a desire; yet by the expounders of that book, who cling to the letter with such devoted reverence, we are taught to kneel in prayer and make known our desires to mankind, as well as to the Father. With all due reverence for their belief, they seem to think that it is necessary that we should pray in a manner to be heard by men, in order that it might reach the Infinite Mind.

QUESTION BY G. W.

Q. Can I be convinced of some sort of a condition after death? I feel as though I was at the end of my rope, and that I shall be obliged to drop before I find the bottom.

A. There are some individuals so constituted that nothing but actual experience will convince them of the reality of any existence of things upon the material plane. It is not at all strange that such persons should not be convinced of a future state until they themselves have entered upon it, and realized its true condition from experience. At the same time that my brother gave utterance to those thoughts there was a small voice that whispered assurance, but it was not satisfactory to him. He is not at the end of his rope, for no one has ever found the end yet.

By reasoning, we can go back to a time when we as individuals first had an existence upon earth, but not by experience and knowledge of our own. By an existence can we realize that fact, our senses taking cognizance of our experiences. To my brother, let me say that he will be convinced, we can say for a certainty, and it will not be by coming to the end of his rope either, for it has no end. He will find that it is like a ball—without an end.

Written for the Religio-Philosophical Journal.

The Dial—From Frank's Journal—No. 27.

Several months have rolled on since your readers have had extracts from my Journal, for the simple reason that I had none to give.

Your readers were told the history of my development in 1863, and how, for some time, what joy was mine in conversing with my spirit friends as freely as we now do in social intercourse; and how all this was put to naught by the interference of undeveloped spirits, and that for three years my intercourse was wholly with them. Much of it was highly interesting, given from week to week in your columns, but there was also much falsehood and deception. Disgusted at last, I put away the dial in January, 1867, and for some months never touched it, and when curiosity induced me to try what it had to say, I found it dead!—not a word could it give, not a motion could it make. Before this interruption, I could hardly touch it but it was off—the spirits seemed ever in attendance, ready to respond, and often, when alone, a shake of the hand was the signal for the dial.

While this change was wrapped in mystery, converse with my angel friends could only be had through other mediums, chiefly in answer to sealed letters. The two last numbers, gave specimens of this through Miss Mattie Cassien, Newark, N. J.

In February last, business called me to New York, when my heart was made glad during a two hour's sitting with Mr. Mansfield. Thirteen messages were received, while not a word from me, but prompt answers given to mental questions. My present exclusion from the dial was spoken of by several, and hopes held out that ere long it would be restored. Besides my own immediate relatives, others came as for instance:

"MY DEAR FRIEND AND BROTHER:—While on earth, I took pleasure in reading your investigations in book-form before I made your acquaintance, and since my arrival here, I have come to you, and wondered if my feeble aid would be of any avail. Talking with Bishop Wainwright and Edmond Kent Kane, and your old friend H. V. D. Johns, they said I must join their circle, and be ready to assist in future controls for you. I told them I had corresponded with you in years past. Now count me as one of your advisers in the future.

N. P. TALLMADGE."

"MY OLD FRIEND AND BROTHER:—For a long time, I have been intending to speak with you, but the way has not been opened to do so, and even now, I have not permission to encroach on time intended for another, but that you may know it is me, I will say after I bless you, my dear faithful friend:

Then onward, upward, I progressed,
To spheres of glorious light;
Grasping at knowledge as I went,
Upwards with spirits bright."

A. E. POE.

The curious part of this is, that these lines form part of a poem given to me in 1856, through a young lady of this city, repeated now, no doubt, as an assurance of his presence.

Then came the following which interested me very much as coming from one who was a constant attendant at our weekly circles, and from whom I received a series of lectures of the most elevating character.

"MY DEAR FRIEND OF EARTH:—Though in the form, I never beheld thee, yet since my departure in spirit-realms, I have had great pleasure in days that are past, talking with you through that instrument called the dial. I was in hopes, and now am, that we should be able to compromise the matter with those who seem and really do annoy you. All that we can do to win their favor by and through love, we will do.

I have now with me Farraday, and although his big, thick English head is not quite clear yet on many points; yet he has consented to assist to convert Tyndall to a knowledge of this all-important truth. Be patient, we yet hope to work the dial reliably.

HUMPHREY DAVY."

I will now relate a most singular event. For more than a year past, I have been endeavoring to apply the Drying Tunnel to the drying of Irish potatoes as an article for sea stores. At first they came forth dark and forbidding; but I then discovered that by subjecting them to steam for a few minutes, a mucilage is formed that protects them from the influence of the atmosphere, and they come forth bright and almost semi-transparent. But this increases the degree of moisture so much, that while fruits, sweet potatoes and other vegetables require but one day, these require more than two. I had requested my brother to make further experiments, and had suggested several alterations which I hoped would produce the desired effect; but no—no improvement as to the time, and while one half of the potatoes were bright and beautiful, the rest were disgusting. Here was a sad disappointment, and this last difficulty was more discouraging than all—I could make nothing of it.

While reading my brother's letter, I felt the spirit's influence. My friends can always respond to me, no and yes, by one or three shakes of the hand. I inquired: "Have you read my brother's letter?" "Yes." "Can my grandfather assist me?" "Yes." "Will he answer a sealed letter through Miss Cassien?" "Yes." The following was sent:

"MY DEAR GRAND FATHER:—Nearly thirteen years have passed, since I was blessed with your first communication, in which you said: "I have so often tried to impress you with some of my inventive genius." Since then much pleasant intercourse have I had with you, and often, I believe, been aided in the progress of my inventions. You are no doubt aware that I have encountered some difficulty in drying Irish potatoes on a large scale—they require too much time—it ought to be done in twenty-four hours, but they require twice that length of time. There is a trifling defect somewhere in the tunnel which I am unable to discover. I am promised an answer to this. Oh! if the dial were restored to me, how easily I could obtain the desired information. YOUR GRANDSON."

March 3rd, '69.

The answer came in a few days.

"MY DEAR BOY:—I can not see much difficulty in drying Irish potatoes, although there may be something wrong, which I am now looking for; therefore, be not discouraged. My time is much occupied with your inventions; no need, therefore, of writing to me about the matter. I am looking earnestly into it. Frank, your father and mother all send love to you. Be of good cheer. Your grandfather,

HOPKINSON."

Next comes a most important event—nothing less than

THE DIAL RESTORED.

It was brought about in the following manner: Early in April, I was invited by a gentleman to spend an evening at his house to converse with his family on the subject of Spiritualism. It seems they had read the little work I published some years ago, which awakened some interest in the matter. After an hour's pleasant chat, it was proposed to form a circle. Accordingly, my host, his wife, a grown son and daughter with two friends who happened to be present, drew around the table, which in about ten minutes began to move and the usual manifestations were seen. Then the son was entranced, and wrote page after page for more than an hour, in communications from friends of the family, but chiefly from his elder brother who had passed away three years previous, and, as the father said, a perfect *fac simile* of his hand. The messages to his mother were, some of them, very touching and caused the tears to flow freely.—What astonishment filled that family who had never given the subject a serious thought. At the next sitting, with fingers lightly resting on the table, it rose up from the floor and so continued while I counted seventy-three! It also moved about without contact. The young man was again entranced, and a spirit spoke through him, unknown to every one, giving his history. Then several friends of the family spoke, and I also was told by my son to sit with this medium as it would lead to my being again developed for the dial,—most joyful news to me.

He came to my room the next day, and after quietly sitting for half an hour, some few sentences were given, one, urging me to sit with him often, and success would be certain. Three or four sittings followed, each one better than the last. Several unknown spirits came, among them General Lyon, U. S. A., killed in Missouri. At length, on the 15th, my son said:

"NOW DEAR FATHER:—I am instructed to say that after a few more sittings with this medium, you will be able to move the dial alone, and we can commune as freely as ever. It will assist you and benefit him. Know that you are living in two worlds, aye, in the world of matter and the world of spirits. Undeveloped spirits will be brought to give you strength, and at the same time be instructed by you. After a while you will be developed as a messenger from spirits to their friends on earth, for many desire to use you for that purpose. Allow all to come and forward their messages."

For a few days after this, the dial moved and communications came freely as ever.

Spirits at Gilmore's Hall.

A NEW STYLE OF PHYSICAL MANIFESTATION.

The seance of Charles H. Read, "physical medium" from Boston in Gilmore's new hall, Saturday evening, was very little like the cabinet shows of the Davenport brothers, or Laura Ellis, which were so thoroughly exposed as humbugs by Dr Van Vleck in this city some two years ago. It was indeed characterized by phenomena of a sort that have not as yet been imitated by jugglers, or attempted to be explained by men of science. Although Mr Read has been noted in Boston for a year past, his presence here drew a very meager audience, hardly more than 50 people, who were chiefly of spiritualists. Its sparse numbers indicate pretty accurately the low ebb to which the theory of spiritualism has sunk in this city and shows that sect here need badly enough some encouragement to keep the breath of life in them.

Read is a medium-sized man, perhaps 42 years old, with light hair, a tuft of thick beard on his chin, gray eyes, a wide mouth with an almost constant smile, which might be deemed cunning, and is certainly self-conscious. His movements, language, and manners show that he is an uneducated man of mediocre abilities. While he speaks he contorts his body alarmingly, and wanders over the platform with an awkward restlessness. He used no cabinet, remarking that he made the room his cabinet. To begin with he produced seven or eight steel rings, three rope rings linked together, several ropes, a tambourine and a guitar; and, besides, these used a little stand without a drawer, and a chair belonging to the hall. All these things were examined by many people, and pronounced solid and genuine. Mr Read was then bound securely to the chair by arms, neck, feet, and hands. The rope was knotted tightly around both wrists, his hands drawn down to his knees, and the rope fastened to the rung of the chair, and so thoroughly was this done that his hands grew swollen and purple, and blood settled beneath the knots at his wrists. He was left alone on the platform, while his agent turned down the gas. In a minute's time it was turned up, and the chair by his side was placed with his arms between its rungs, and the knots absolutely undisturbed. Other queer things followed rapidly. The rings were put on his arms, one ring and a tumbler of water from the table were set on his head, and the tumbler being taken off was replaced upside down, with the water out, but where it had been emptied none could tell. Two men among the spectators took off their coats, and presently one sleeve of each coat was on Reid's arms, beneath the knots, and again the sleeves of both coats were put on the rope which fastened his wrists to the chain. A pair of handcuffs were brought in, which, on trial could barely be forced over the hand of a lady wearing number six kids, and which took considerable manœuvering to clasp upon Reid's wrists, but over their uniting chain was hung the steel ring. Persons from the audience went on the platform and held him tightly, but the rings would appear over their arms. The musical instruments were strummed and were laid between them and himself, on the arms of both light finger touches were felt upon them, and Read's coat was taken from his back and laid at the other end of the platform. All this, mind you, while Read was not only tied but firmly held. There was no evidence of collusion. To be sure, these things were done in the dark, but the darkness was only momentary, and the tricks, if tricks they were, were invented by man. Mr Read, of course, claims that spirits are the operators: if so, it decidedly detracts from the charms of the next life to anticipate itinerating over the country in such paltry and worthless business. But it's very queer.

Mr Read will show his peculiar gifts at Gilmore's Hall again this evening, and will be carried around the room in a chair by invisible means, if the "spirits" keep their engagement with him. We must suggest to Mr Read, that if he wants to keep a clean record for fairness, he must not prescribe the way in which he is to be held during some of his feats, but let the holder choose his own method. Spirits, of course, can't be particular about a trifling deviation in this regard.—*Springfield Republican.*

Original Essays.

For the Religio-Philosophical Journal

Spirituality vs. Spiritualism.

BY G. W. BLAIN.

The essence or vital element of all true religion is spirituality, and without it, as a pervading element, no church or religious form, can long be of value to humanity. Do we, as Spiritualists, have this vital element, or is our religion solely a scientific fact based on the evidence of mediums and seers of spirits? so-called by us. And is a belief in the statements of mediums that they do see, hear, feel and converse, with the supposed dead, all that is essential to the building up and sustaining of a cause of so vital importance to mankind? We answer for ourself, this is not all that is needed. Practical, daily life must demonstrate to the world whether we are Spiritualists or merely believers in the ism.

Are those who profess to believe in the ism, leading lives, such as will warrant to the world a faith in the spiritual worth of our religion, or is it no religion at all, and governed only by each man's caprices of mind, without soul, and void of spirituality?

We claim that it is a religious and sacred faith, not only in the fact of spirits returning, but also in the soul worship of the Power that controls and directs man's destiny, call that power what you will,—God, Nature, or any other term.

And, until we lead spiritual lives, not with long faces and bowed heads, but as did the Nazarene, teaching and practicing purity as well as charity, can we expect the world to accept our belief or unite with us in the redemption of humanity from the relics of pagan idolatry.

Having given our mite, we trust some abler minds will give their views through your ANGEL MISSIONED JOURNAL, as to whether spirituality, or simple belief is to be the controlling element with Spiritualists.

Being forced to enter the field as a speaker, we take no credit to ourself in having given seventeen lectures in Springfield, and over three hundred tests of spirit presence, but give the spirits controlling our organism all the credit, for we know that some good was done, and many sad hearts made cheerful and hopeful, not only by the word spoken, but by the convincing fact of their loved ones being near with words of love and cheer; and we hope ever to be ready to be controlled by them in doing good to suffering humanity, whether it be by speaking or healing.

For the present, I shall remain in Chicago, subject to the guidance of the angels, who, we trust, are commissioned to direct us in the path of duty, purity and truth. Gladly, my dear brother, would we uphold you in your noble self-sacrificing efforts in the spreading of truth, not with words only, but with that which is the essential in publishing a paper (dollars), were it in our power; yet we know that your heart is often filled with joy by angel's cheering, which is of more real value to your spiritual nature, than dollars and cents.

May you be more fully blessed, is the prayer of your humble servant.

For the Religio-Philosophical Journal.

Will Progression Ever Cease and Will Man Ever Lose His Identity—Reply to Austin Kent.

BY M. L. SHERMAN.

Mr. Kent in his reply to my article in the RELIGIO-PHILOSOPHICAL JOURNAL, of January 16th, says: "It matter in the form of our bodies can lose its identity in that form, why not a spirit in the form or condition of a human soul, as well?"

If by a human soul, friend Kent means the "spiritual body," or covering of the immortal spirit, I say he may lay it on or off at pleasure, and the spirit may be clad in many kinds of garments; but that does not argue that man will lose his identity no more than we have lost our identity seven times, if we have lived forty-nine years. Those who profess to know, tell us that we have passed seven entire changes of our bodies in that time, and yet we retain our identity.

Again, you find fault because I say that the spirit in man is eternal, and that it is destined to become infinite in experience. I contend that the son can know as much as the father by experience, and sometimes he knows more. What objection have you to that? I argue from what I know in this life; the son becomes a father, and so on through all generations; can you tell which father is the most infinite? Does it not take all to make one infinite? And if one being can learn what all beings know is he not infinite in experience? Then you make me say, that man's spirit has had an eternal experience. I did not say so. You say that "if man's spirit has not had eternal experience, it had a beginning." How do you know that? Could I not have existed without eternal experience in all things? If the laws of progression is true, we might learn all that is now known, then we should be infinite up to the present, in experience, but the wheels of time roll on, and will continue to roll so long as new changes can be made. I said it took eternity to repeat itself in one particle of matter and that it would repeat itself in all particles, and the last revolution made would cast another shadow in advance.

Now, Mr. Kent, we will look at your ideas of having the whole human family swallowed up in the first father. It looks to me as though you might have some difficulty in getting them all back. For your benefit, I will suppose you to be the first father on this continent and the generations through which your blood has passed amounts to ten thousand, and then you conclude to call them all back to yourself; now what process will you take except upon the same railroad you started them upon. You must now begin with the least, or last child, and he or she must go back to their father, and their father to their father, and so on until they all get back to you. You will find in the vast generations that emenated from your loins, fathers as powerful in physical strength and knowledge as yourself and they may dispute your authority, as the experience of some of the fathers may be greater than your own, and they may have built railroads and will switch off from your track; so friend K., be careful not to follow them beyond your own powers or experience or you may be swallowed up in the power and wisdom that is in advance of you.

I am convinced that others can build railroads, as well as you and that scientific Spiritualists will not take much stock in your road, that leads to annihilation. You will be careful in future not to run your little craft that has so long hugged the rock-bound shores of Old Theology, into such deep waters, especially when the rudder is made from the material of the old theological personal God that is outside of Nature.

I do not yet see why one particle of matter is to lose its identity any more than another. You seem to be much exercised about old theological errors such as a son being as old as his father, and a woman being mother of a God, and exhorts all Spiritualists not to run into such extravagance as to believe in a being without beginning of days, and end of life. Have you not got a God without beginning? Please to inform me how you have made your Melchisedek; also, tell us when the spirit, or son began to exist in the Father? If we use words without cease or reason, it will not harm us to know it.

I will now refer you back, with the readers of the JOURNAL, to a careful perusal of my article in question, of January 16th ult., which is so plain that those who have had experience in our new philosophy, can not fail to understand.

M. L. SHERMAN.

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	Leave.	Arrive.
Clinton Passenger	*8:15 a. m.	*6:50 p. m.
Pacific Fast Line	*3:00 p. m.	*1:30 p. m.
Pacific Night Express	‡11:00 p. m.	‡5:00 a. m.
Dixon Passenger	4:00 p. m.	11:10 a. m.

Freeport Line.

Freeport Passenger	*9:00 a. m.	*3:10 a. m.
Freeport Passenger	*9:45 p. m.	*3:10 p. m.
Rockford, Elgin, Fox River and State Line	*4:00 p. m.	*11:10 a. m.
Geneva and Elgin Passenger	*5:30 p. m.	*8:45 a. m.
Lombard Accommodation	*6:10 p. m.	*7:00 a. m.

Wisconsin Division—Depot corner of Canal and Kinzie street.

Day Express	*9:00 a. m.	*7:15 p. m.
St. Paul Express	*5:00 p. m.	*5:45 a. m.
Janesville Accommodation	*3:30 p. m.	*2:30 p. m.
Woodstock Accommodation	6:30 p. m.	*9:20 p. m.

Milwaukee Division—Depot corner of Canal and Kinzie streets.

Day Express	9:00 a. m.	11:45 a. m.
Rosehill, Calvary and Evanston	1:30 p. m.	4:00 p. m.
Afternoon Express	4:30 p. m.	8:00 p. m.
Kenosha Accommodation	4:40 p. m.	9:25 a. m.
Waukegan Accommodation	6:25 p. m.	8:45 a. m.
Milwaukee Accommodation	11:00 p. m.	5:15 a. m.

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Peru Accommodation	*4:30 p. m.	*9:40 a. m.
Night Express	‡10:00 p. m.	†6:15 a. m.

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Day Express	*8:00 a. m.	*8:00 p. m.
Evening Express	5:15 p. m.	*10:00 a. m.
Night Express	*‡9:00 p. m.	*6:30 a. m.

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Day Express via Adrian	*8:00 a. m.	8:00 p. m.
Night " " "	*‡9:00 p. m.	*†6:30 a. m.

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Mail	*4:30 a. m.	†6:06 a. m.
Express	*8:00 a. m.	9:25 a. m.
Fast Line	5:30 p. m.	*6:55 p. m.
Express	*‡9:00 p. m.	*7:00 p. m.

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Illinois Central—Depot, foot of Lake street.

Day Passenger	*9:15 a. m.	*10:10 p. m.
Night Passenger	†9:30 p. m.	*8:30 a. m.
Kankakee Accommodation	*4:15 p. m.	*9:14 a. m.
Hyde Park Train	*6:20 a. m.	*7:45 a. m.
" " "	*12:10 p. m.	*1:40 p. m.
" " "	*3:00 p. m.	*5:15 p. m.
" " "	*6:10 p. m.	*7:35 p. m.

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Aurora	*5:30 p. m.	*8:15 p. m.
Mendota Passenger	*4:20 p. m.	*9:40 p. m.
Night Express	‡11:30 p. m.	†6:45 a. m.

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Lansing Accommodation	*4:55 a. m.	*8:45 a. m.

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Evening Express	‡5:15 p. m.	†*10:00 a. m.
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Frontier Department.

BY .... E. V. WILSON.

Prof. Craft Again, of Farmington, Ohio,

Under the influence of a "thoughtful dung-hill," feels sore and vicious. We are in receipt of a letter from a responsible party in Farmington, in which we find the following quotation from a letter to our correspondent written by Prof. Craft. We lay them before our readers with remarks:

"May 5th, 1869 I challenge Wheelock or Kellogg to debate with me, at Andover, the first proposition discussed by Wheelock and myself, at Farmington, in March, last."

Oh! oh!! oh!!! Prof. Craft, do you know that in this challenge, you concede that you were whipped, awfully beaten, and that the force of public opinion compels you to renew the fight! What a coming down, poor boy! Now that you are rested and Wheelock is far away, you mount your "thoughtful dung hill" and chanticleer-like, make the valley of Farmington ring with your cock-a-doodle-do-do-do, and we would advise you to get Elder Graham, the Methodist hen, from the hills of Pennsylvania to crack for you, and the big egg(?), the $425 egg (?) will hatch out a brood of chickens worthy of cock-a-doodle-do-o.

"Our session of the discussion to be devoted to public tests by any spiritual medium, allowing me to parallel them by natural means at the same time and place."

So! So!! Prof. Craft, you are good at counterfeiting, are you? So was Rockwood, of New York City, in the Mumler case; and in saying you can parallel the phenomena of Spiritualism by natural means, you admit that your religion is an unnatural one, and as in the Mumler case when you are in the hands of competent judges, like Marshall Tooker, Mayor Hall and Rockwood, you will prove a grand failure, and be detected at once.

"Mr. E. V. Wilson was urged to debate his own resolutions when here, and that is the reason we refused to follow him abroad."

The above remark is as untruthful as your religion, Prof. Craft. No representative man of good-moral character and truthful, ever urged E. V. Wilson to debate his great subject, and received a negative answer, besides your own letter to us of the 17th of March, 1869, gives your statement the lie, emphatically. We quote: "So you see, to board a week at your expense, would be a small temptation. When I debate with an Infidel on Spiritualism, it will be on the abstract merits of Spiritualism, regardless of the Bible."

What say you now, my dear Professor? for this quotation is from your answer of March 17th, 1869, declining our challenge.

"The expression,'thougatful dung-hill,'occurred in the letter, because E. V. Wilson admitted that having od-force they could think. Mr. Graham heard the admission."

Again, my dear Professor of the "thoughtful dung hill," your inspiration is at fault, and God has sent you a strong delusion that you may believe a lie and be damned. It must have been the lying spirit that Joe Tiffany cast out of Graham some years ago, that is influencing you, Professor Craft.

The poetic sentiment of the "thoughtful dung-hill," came from the prolific minds of Craft and Graham and occurred in this wise. We stated that all persons having cold, viscous hands and skin, was good subjects for revival influences; and that a large percentage, if not all converts in the revival meetings, were of this condition of life, and that every convert to religion made in revival meetings, was noted for the warm viscous condition of the cuticles; that, in fact, revivals were ever noted for the marked perspiration of the converts, the cold clammy condition dominating, and that we found the same indications extant in the spiritual circle; hence, the law in both cases was identically the same.

In Elder Graham's replication, he says: "Religion comes through a sweating process; hence when a man sweats, he has got religion; when a horse sweats, he has religion; the dung-hill sweats, it has religion; hence, religion is a sweating process all the way from the dung-hill to the revival meeting. We are sweating out our sins, and sweating in our religion.

The adjective "thoughtful," prefixed to "dung-hill," came from the poetic Prof. Craft, and is an original production from his refined and chaste soul, and in creative genius and ability, equals the sentiment from Graham, when he made God a great infinite-licentious being, out of a clause in the Constitution of the American Association of Spiritualists.

Let us consider for a moment, the expression, "thoughtful." It is Prof. Craft's adjective, prefixed to "dung-hill." Let us quote the sentence:

"The expression "thougatful dung-hill,"occurred in the letter, because Mr. E. V. Wilson admitted that having od force,'they' could think." Professor, is not the word "they," a pronoun, plural, nominative case, and pertains to thoughtful dung-hill. Will the Professor tell us under what rule in grammer, he uses the plural pronoun "they," instead of the singular pronoun "it." Again, Professor, your Holy Spirit Guide is at fault, and you are deluded that you may believe a lie and be damned."

"The good people, outsiders, of Farmington, gave me a donation of $25,00, immediately after the debate. They had given me $80,00 before; in all $105,00. They gave Graham 120,00; in all, $125, for blistering Spiritualism."

Professor, do you mean that the people outside of the Methodist church and village of Farmington, donated the sum referred too (in your letter of the 17th of March, 1869;) if so, we pronounce it untruthful, and not according to the fact, and we call for the proof "Occular demonstration." Professor: give us the facts, names, date and sum paid by parties outside of Farmington. And finally, Professor, we think your chickens are coming home to roost, minus their feathers.

We again offer you or Mr. Graham, our Resolution for discussion. We will debate with either of you in Cleveland, Ohio, during the fall of 1869, or winter of 1870.

Will you accept it? We shall see.

Below find the resolution:

RESOLVED: That the Bible, King James' version, sustains Modern Spiritualism in its teachings and phases.

The discussion to continue through five days and evenings, and to be conducted under strict parliamentary usages. Time equally divided. The affirmative to have thirty minutes in which to close in addition to his time.

I affirm.

E. V. WILSON.

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☞ The number of children of school age in the state of Ohio, is 1,010,192, only about five-ninths of whom are regular attendants.

A Spiritualistic Incident.

We clip the following rich incident from an old California paper. It is worth reading.

The male and female Media, who make a business or pleasure of holding consultation with disembodied spirits, for those who are not similarly gifted, but whose curiosity leads them to seek a glimpse "beyond the veil," have some curious experiences occasionally, and meet now and then very eccentric clients. There is a medium of the gentle sex, who does business, we believe, on Howard street. To her there came, inspired by the universal curiosity, a reverend divine, of this city, skilled in theology, and at home in the Asiatic languages. It was his firm determination to expose this humbug and destroy, as Paul did of old at Ephesus, the profits and emoluments of all who minister to "strange gods." The simple preparations were made. The little plain, lacquered table was placed in position, and the customary scraps of paper laid before the visitor, on which to write his questions. The medium did not seem much discomposed by the sanctified appearance of the gentleman, nor did her nerves tremble when she became aware that he was testing her "familiars" in what was to her an unknown language. She had confidence in her "spirits." The questions were put in Hindostanee, Sanscit, Arabic, Persian, and all sorts of strange languages. The reverend scholiast was airing his learning admirably, and, as he thought, to the complete discomfiture of the poor little medium. But he was mistaken; for back from the spirit world, or somewhere else, came in the same language in which the questions were put, full and most satisfactory answers. The questioner stared. He was sorely puzzled, while the medium sat calm and unmoved, with a stray sunbeam from the partially curtained window glistening in her rich blond tresses.

The divine tried her powers again and again, until his mind was in a state of bewilderment; and he was fain to acknowledge, to himself, that he had signally failed in his attempted exposure. He rose to leave. But he could not retreat without a parting word.

"Madam," said he, turning to the medium, who had risen with him, and was standing demurely by his side; "Madam, your art is from the devil; abandon it for the sake of humanity, and your own peace of mind."

Then there came a new light into the eyes of the hitherto quiet medium—the light that shines when the temper is aroused.

"Doctor," said she, in calm but decided tones, "you, I presume, are a minister of some church in this city, and you make a living by the practice of your profession. I simply do the same thing by the exercise of my peculiar gift. It may be right, or it may be wrong: I do not presume to argue that point. Let it rest. But I may say this: If as you assert, the gift is from the Father of Evil, does it not follow, from the promptness and correctness with which your answers came, that your friends must have a very near relation to that much-abused individual?"

This was too much for the Doctor. He was beaten at all points. With a muttered "Good-day," he passed out into the street, and the medium saw him no more.

Are we wrong in supposing that the little golden-haired lady had a quiet laugh to herself, after the remarkable interview was over?

◆

Whipping Children.

The following, on whipping children, is from the pen of the Rev. Henry Ward Beecher. We clip it from the columns of the inspired New York LEDGER published by the prophet Bonner, and the spirits of the prophet are subject to the prophet:

We don't believe in it—to any great extent. It is but seldom that a child needs the rod, especially if taken from the time it is able to understand language and firmly yet kindly treated, and given to know that No and Yes mean No and Yes, without any shadow of turning. It is a question, too, whether those who have unfortunately come up, instead of being judiciously brought up, are ever made better by harshness, under the name of discipline. The late Rev. Dr. James W. Alexander, in one of his published letters, remarked: "In managing my children, in rebuking my servants, in quelling refractory boys, in everything great and small, I find that want of love causes failure. Often, for the moment, everything seems against this; but events always bring me back to it. I hope I have more disposition to yield up even rights, for love's sake."

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For The Religio-Philosophical Journal.

Laying on of Hands.

BY JANE M. JACKSON.

"They shall lay their hands on the sick, and they shall recover." The Bible teaches us that these sayings were fulfilled, and that the apostles laid their hands upon the sick and they were healed. It was not intended that only certain men should have this power. It is plainly commanded by Christ in these words: "Neglect not the gift that is in thee, which was given by prophecy, with the laying on of hands." Every man, woman and child can, to a certain extent, magnetize the sick. The apostles were temperate in all things, lived much in the open air; consequently were strong and healthy. Mesmer healed thousands who were brought to him. He lived on the banks of the Rhine, in Germany; was fond of out-door sports. He first supposed his power lay in the magnet, but he found he could heal just as well by passing his hands over the sick. To be in the same room with him, has affected many. His fixed look and silent will, were the only means used in the majority of diseases. Charles II cured the sick by his touch. Gassner commanded the disease to depart. Greatrakes was a noted healer; he prayed to God to assist him. We have many in our day who surpass all that has been related of past healers. The French have Jacob, the wonderful Zouave. We have Dr. Newton and many others who are working silently but surely among us. All can heal who are healthy and lead pure lives. A loving, sympathetic heart, a wish to benefit the sufferer, a strong will and good magnetism will do the work. Your will acts on the brain; your fingers are the wires of an electric battery that sends the living streams of health into diseased limbs or bodies. Magnetism is a natural remedy; it acts directly on the nerves and muscles. If a trance can be produced, the most severe surgical operations can be performed without pain. Each day the usual passes should be made, to assist Nature in her curative powers.

Dr. Esdaie says, "In surgery, the benefits of magnetism is not confined to the extinction of pain during an operation, but are of the greatest advantage in the after treatment. The nerves and brain have not been shattered by bodily and mental anguish which causes an irritating fever in the system, wasting all the powers of life, and arousing local inflamation in the injured parts. Magnetism is too often the last thing tried, when it should be the first. When a patient has a violent fever, place yourself by his side, take his hands for a few minutes, close his eyes, then make gentle strokes or passes from his shoulders down to his feet. Keep all around him quiet, and generally in thirty minutes, he will be asleep. Do not awake him; magnetic slumber is life to the sick. Although relationship is not restricted in the treatment, I think a stranger or friend will have the most power, as he can exert his will, without anxiety, or fears as to the results. No one should permit a weak or diseased person to magnetize him. As health is transmitted, so is disease. Being magnetized for fun, is very wrong. It is of benefit only to the sick who lack vitality. As it is a powerful medicine, it should only be administered to those who need it. The Apostles believed the power bestowed upon them was to be used in a reverential manner, and they fasted before they approached the sick. "Paul entered in and prayed: and he laid his hands on the sick, and healed them."

From my own experience, I recommend magnetism. It was the sole remedy used for me after I met with a serious accident. I wished to practice what I had so long preached, and magnetism performed a cure that was considered miraculous. To learn the art of magnetizing is easy, the study interesting, and with the blessings of God, can be rendered of the greatest benefit to mankind.

NOTICE OF MEETINGS.

The ANDOVER, Ohio.—Children's Progressive Lyceum meet at Morley's Hall every Sunday at 11½ A. M. J. S. Morley, Conductor; Mrs. T. A. Knapp, Guardian; Mrs. E. P. Coleman, Asst. Guardian.

ATHENS, MICH.—Lyceum meets each Sabbath at 1 o'clock P. M. Conductor, R. N. Webster; Guardian of Groups, Mrs. L. B. Allen.

ADRIAN, MICH.—Regular Sunday meetings at 10½ a. m. and 7½ p. m., in City, Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 m., under the auspices of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

Astoria, Clatsop county, Or.—The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received.

BOSTON.—MERCANTILE HALL.—The First Spiritualist Association meets in this hall, 32, Summer street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. Dunckiee, Treasurer. The Childrens' Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 61, Pleasant street.

MUSIC HALL.—Lecture every Sunday afternoon at 2½ o'clock, and will continue until next May under the management of L. B. Wilson. Engagements have been made with able, normal trance and inspirational speakers.

SPRINGFIELD HALL.—The South End Lyceum Association have entertainments every Thursday evening during the winter at the Hall No. 80, Springfield street. Children's Progressive Lyceum meets every Sunday at 10½ A. M. A. J. Chase Conductor; J. W. McGuire, Assistant Conductor; Mrs. M. J. Stewart, Guardian. Address all communications to A. J. Chase, 1671 Washington street.

UNION HALL.—The South Boston Spiritual Association hold meetings every Sunday at 10,3 and 7½ o'clock. Mr. Keene, President; R. H. Gould, Secretary; Mary L. French, Treasurer.

TEMPERANCE HALL.—The first Society of Spiritualists hold their meetings in Temperance Hall, No. 5 Maverick square, East Boston, every Sunday, at 3 and 7 P. M. Benjamine Odiorne, 91, Lexington street, Corresponding Secretary. Speakers engaged, Mrs. Fannie B. Felton, during January; Mrs. M. Macomber Wood, during February; Mrs. Sarah A. Byrnes during March; Mrs Juliette Yeaw during April; J. M. Peebles during May.

WEBSTER HALL.—The First Progressive Lyceum Society hold meetings every Sunday at Webster Hall, Webster street, corner Orleans East Boston, at 3 and 7½ o'clock, P. M President, ——; Vice President, N. A. Summons; Treasurer, O. C. Riley; Corresponding Secretary, L. P. Freeman; Recording Secretary, H. M. Wiley. Lyceum meets at 10½ A. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins Guardian.

Baltimore, MD.—The "The Spritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings, at Saratoga Hall, south-east corner Calvert and Saratoga streets. Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lyceum meets, every Sunday at 10 A. M.

Broadway Institute.—The Society of "Progressive Spiritualists of Baltimore." Services every Sunday morning and evening at the usual hours.

BANGOR, ME.—Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p. m. Adolphus J. Chapman, Conductor; Miss M. S. Curtiss, Guardian.

BELOIT, WIS.—The Spiritualists of Beloit hold regular Sunday meetings at their church at 10½ A. M., and 7½ P. M. Lewis Clark, President; Leonard Rose, Secretary. Lyceum meets at 12 M. Mr. Hamilton, Conductor; Mrs. Dresser, Guardian of Groups.

Battle Creek, Mich.—The Spiritualists of the First Free Church, hold meetings every Sunday at 11 A. M. at Wakelee's Hall. Lyceum session at 12 M., George Chase, Conductor; Mrs. L. E. Bailey, Guardian of Groups.

Belvidere, Ill.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and evening. 10½ and 7½ o'clock. Children's Progressive Lyceum meets at two o'clock. W. F. Jamieson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian.

BUFFALO, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10½ a. m. and 7½ p. m. Children's Lyceum meets at 2½ p. m. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at 10½ A. M., at Lafayette Hall. H. H. Crandall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

BROOKLYN, N. Y.—The Spiritualists hold meetings at Cumberland street Lecture Room, near DeKalb avenue, every Sunday at 3 and 7½ p. m. Children's Progressive Lyceum meets at 10½ a. m. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7¼ o'clock, in Grenada Hall (Upper room) No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3 and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

CAMBRIDGEPORT, MASS.—The Spiritualists hold meetings every Sunday in Williams Hall, at 3 and 7 P. M. Speaker engaged.

CLEVELAND, OHIO.—The First Society of Spiritualists and Liberalists hold regular meetings at Lyceum Hall 290 Superior St. at 2 and 7 p. m. Lyceum at 10 a. m. Lewis King, Conductor, Mrs. D. A. Eddy, Guardian, D. A. Eddy, Cor. Secretary.

Chicago, Illinois.—The Chicago Spiritualists meet every Sunday in Crosby's Music Hall at 10:45 A.M. and 7:45 P.M. Speakers engaged,—Mrs. A. H. Colby, June 6th and 13th; Miss Susie M. Johnson, June 20th and 27th. The Children's Progressive Lyceum meets immediately after the morning lecture. Dr. S. J. Avery, Conductor.

The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 P. M Mrs. M. A. Ricker regular speaker. The public are invited Seats free. D. J. Ricker, Sup't.

CLYDE. O—Progressive Association hold meetings every Sunday in Willis Hall. Childrens Progressive Lyceum meets at 11 a. m. S. M. Terry, Conductor; J. Dewy, Guardian; Mrs. F. A. Perin, Cor. Sect.

CARTHAGE, MO.—The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. C. C. Colby, Corresponding Secretary; A. W. Pickering Clerk.

DOVER AND FOXCROFT, ME.—The Children's Progressive Lyceum holds its Sunday session in Merrick Hall, in Dover, at 10½ a. m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 1½ p. m.

DU QUOIN, ILL.—The First Society of Spiritualiast, hold their regular meetings in Schraders hall, at 10 o'clock A. M., the first Sunday in each month. Childrens Progressive Lyceum at the same place at 3 o'clock each Sunday evening. J. G. Mangold, Conductor; Mrs. Sarah Pier Guardian of Groups. Social Levee for the benefit of the Lyceum, every Wednesday evening.

Des Moines, Iowa.—The First Spiritualist Association meet regularly for lectures, conferences and music each Sunday, in Good Templar's Hall (west side) at 10½ o'clock A. M., and 7 P. M. Children's Progressive Lyceum meets at 1½ P. M. B. N. Kinyon, Corresponding Secretary.

FITCHBURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January.

FOXBORO', MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

Georgetown, Colorado. The Spiritualists meet there three evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium.

HARTFORD, CONN.—Spiritual meetings are held every Sunday evening, for conference or lecture, at 7½ o'clock. Children's Progressive Lyceum meets at 3 P. M. J. S. Dow, Conductor.

HOULTON, ME.—Meetings are held in Liberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and evenings.

HAMMONTON, N. J.—Meetings held every Sunday at 10½, at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p. m. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups. Lyceum numbers 100 members.

HAVANA, ILL.—Lyceum meets every Sunday evening at two o'clock, at Halygroff's Hall.

H. H. Philbrock, Conductor; Miss R. Rogers, Guardian.

JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a. m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific exprimente and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½ o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

LOUISVILLE, KY.—Spiritualists hold meetings every Sunday at 11 a. m. and 7½ p. m., in Temperance Hall, Market street, between 4th and 5th.

LOWELL, MASS.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 2½ and 7 o'clock. Lyceum session at 10½ A. M. E. B. Carter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Corresponding Secretary.

LYNN, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall.

LOTUS, IND.—The "Friends of Progress" organized permanently, Sept. 9, 1866. They use the Hall of the "Salem Library Association," but do not hold regular meetings. J. F. Barnard, President; Mrs. Carrie S. Huddleston, Vice President; F. A. Coleman, Secretary; D. A. Gardner, Treasurer; Johnathan Swain, Collector.

MARO MANIE, WIS.—Progressive Lyceum meets every Sunday at 1 p. m., at Willard's Hall. Alfred Senier, Conductor; Mrs. Jane Senier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m., for Conference. O. B. Hazeltine, President; Mrs. Jane Senier, Secretary.

MILWAUKEE, WIS.—The First Society of Spiritualists meets at Bowman's Hall. Social Conference at 10½ A. M. Address and Conference at 7½ P. M. Geo. Godfrey, President.

The Progressive Lyceum meets in the same hall at 2 P. M. T. M. Watson, Conductor; Bettie Parker, Guardian; Dr. T. J. Freeman, Musical Director.

MONMOUTH, ILL.—Lyceum meets every Sunday forenoon. About one hundred pupils. J. S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of Groups.

MORRISSANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 p. m.

MILAN, O.—Children's Progressive Lyceum meets every Sunday, at 10½ o'clock A. M. Conductor, Hudson Tuttle Guardian, Emma Tuttle.

MANCHESTER, N. H.—The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M, in the Police Court Room. Seats free. R. A. Seaver, President; S. Pushee, Secretary.

NEW YORK CITY.—The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, coner of thirty-fourth street and sixth avenues, at 10½ a. m., and 7½ p. m. Conference at 12 m. Children's Progressive Lyceum at 2½ p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodsworth Hall, 806 Broadway. Conference every Sunday at same place at 2 p. m. Seats free.

NEW YORK.—The Friends of Humanity meet every Sunday at 3 and 7½ P. M., in the convenient and comfortable hall; 270 Grand street, northeast corner Forsythe, 2d block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures at 10½ o'clock a. m. and 7 p. m. Conference at 3 p. m.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. m. The afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Parsons, Guardian of Groups.

OSWEGO, N. Y.—The Spiritualists hold meetings every Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p. m. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

OMORO, WIS.—Children's Progressive Lyceum meets every Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs Thompson, Assistant Conductor, Miss Cynthia McCann, Guardian of Groups.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7½ o'clock. Progressive Lyceum meets at 12½ o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A. M. Speakers engaged:—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 8; I. P. Greenleaf, March 1 and 8.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½ in the forenoon.

Philadelphia, Pa.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 9½ A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian. Lyceum No. 2, at Thompson street church, at 10 A. M., Mr. Langham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Concert Hall, at 11 A. M. and 7½ P. M. on Sundays.—"The Philadelphia Spiritual Union" meets at Washington Hall, every Sunday, the morning devoted to their Lyceum, and the evening to lectures.

QUINCY, MASS.—Meetings at 2¾ and 7 o'clock P. M. Progressive Lyceum meets at 1¾ P. M.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a. m. Children's Progressive Lyceum meets in the same hall at 2 p. m.

ROCKFORD, ILL.—The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall Lyceum meets at 10 o'clock, a. m., in the same hall. Dr. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian.

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Sclitzer's Hall, Sunday and Thursday evenings. W. W. Parselis President. Speakers engaged, Mrs. Sarah A. Byrns, during Nov.; C. Fannie Allyn, during Feb. Lyceum every Sunday at 2 P. M. Mrs. E. P. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

RICHLAND CENTER, WIS.—Lyceum meets every Sunday at half past one at Chandler's Hall. H. A. Eastland, Conductor. Mrs. Delia Pease, Guardian.

SPRINGFIELD, ILL.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 5th and Adams street. A. H. Worthen President, H. M, Lanphear Secretary. Children's Progressive Lyceum every Sunday at 2 o'clock P. M. B. A. Richards, Conductor, Miss Lizzie Porter, Guardian.

SYCAMORE, ILL.—The Children's Porgressive Lyceum of Sycamore, Ill., meets every Sunday at 2 o'clock, p. m., in Wilkins' New Hall. Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian.

The Free Conference meets at the same place on Sunday at 3 o'clock p. m., one hour session. Essays and speeches limited to ten minutes each. Chauncey Ellwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.

SPRINGFIELD, MASS.—The Fraternal Society of Spiritualist hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 P. M. Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7 P. M.

ST. LOUIS, MO.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday; in the Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 10 a. m. and 8 p. m.; Lyceum 3 p. m Charles A. Fenn, President; Henry Stagg, Vice President Thomas Allen, Secretary and Treasurer; Sidney B. Fairchild, Librarian; Myron Coloney, Conductor of Lyceum.

Terre Haute, Ind.—The Spiritualist Society of this city have located Bro. J. H. Powell, formerly of the "SPIRITUAL TIMES," London, for the year 1869. J. H. Stanly.

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K. street, every Sunday at 11 a. m. and 7 p. m. Mrs. Laura Cuppy, regular speaker. E. F. Woodward Cor'pnding Secretary. Children's Progressive Lyceum meets at 2 p. m Henry Bowman, Conductor; Miss G. A. Brewster, Guardian

Toledo, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ P. M. All are invited free. Children's Progressive Lyceum in the same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

TROY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street, at 10½ a. m. and 7½ p. m. Children's Lyceum at 2½ p. m. Monroe J. Keith, Conductor; Mrs. Louisa Keith Guardian.

THOMPSON, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are E. Hulbert, E. Stockwell, M. Hall jr, Trustees; and A. Tillotson Secretary and Treasurer.

TOPEKA, KANSAS.—The Spiritualists of Topeka, Kansas, meet for Social Services and Inspirational, speaking every Sunday evening at the Odd Fellow's Hall, No. 188 Kansas Avenue. Mrs. H. T. Thomas, Inspirational Speaker.

F. L. CRANE, Pres't.

VINELAND, N. J.—Friends of Progress meetings are held in Plum street Hall, every Sunday, at 10½ a. m., and evening. President, C. B. Campbell; Vice-Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12¾ p. m. Hosea Allen, Conductor; Mrs. Porta Gage, Guardian: Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

WILLIAMSBURG.—Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Granada Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3, and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

WASHINGTON, D. C.—First Society of Progressive Spiritualists, meet every Sunday in Harmonial Hall, Pennsylvania avenue near corner of 11th street. Speakers engaged for Oct. Anna M. Middlebrook. Nov. Nettie M. Pease. Dec. Cora L. V. Daniels. Jan. N. Franke White. Feb. and March. Nellie J. T. Brigham. April James M. Peebles. May, Alcinda Wilhelm. Lectures at 11 a. m. and 7.30 p. m. Childrens Progressive Lyceum Geo. B. Davis conductor, Mrs. Horner, Guardian of Groups, Miss Maggie Sloan, Assistant Guardian of Groups. Commences 12.30 p. m. Conference Free Platform every Tuesday evening at 7.30 p. m. Sociables Thursday evening once in two weeks.

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at Long's Hall, at 2½ p. m.

PROSPECTUS

OF THE

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This journal is published by S. S. JONES: late the

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CONDUCTED BY AN ABLE CORPS OF EDITORS AND CONTRIBUTORS.

It will be published every Saturday at

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Literary Department.

THE OTHER WORLD.

BY MRS. HARRIET BEECHER STOWE.

It lies around us like a cloud
A world we do not see;
Yet the sweet closing of an eye
May bring us there to be.

Its gentle breezes fan our cheek;
Amid our worldly cares
Its gentle voices whisper love
And mingle with our prayers.

Sweet hearts around us throb and beat,
Sweet helping hands are stirred,
And palpitates the veil between,
With breathings almost heard.

The silence, awful, sweet and calm,
They have no power to break;
For mortal words are not for them
To utter or partake.

So thin, so soft, so sweet they glide,
So near to press they seem,
They lull us gently to our rest,
They melt into our dream.

And in the hush of rest they bring,
'Tis easy now to see
How lovely and how sweet a pass
The hour of death may be.

To close the eye and close the ear,
Wrapped in a trance of bliss,
And, gently wrapped in loving arms,
To swoon to that—from this—

Scarce knowing if we wake or sleep,
Scarce asking where we are,
To feel all evil sink away,
All sorrow and all care.

Sweet sounds around us! watch us still;
Press nearer to our side,
Into our thoughts, into our prayers,
With gentle helpings glide.

Let death between us be as naught,
A dried and vanished stream;
Your joy be the reality,
Our suffering life the dream.

WILFRED MONTRESSOR;

OR,

THE SECRET ORDER OF THE SEVEN.

A ROMANCE OF MYSTERY AND CRIME.

BY THE AUTHOR OF "FLORENCE DE LACY, OR THE COQUETTE," ETC.

BOOK SIXTH—THE INSULT.

CHAPTER XXXIX.

A DINNER AT DELMONICO'S

"Well met, Captain De Ruyter," exclaimed Alfred Tracey as he descended the steps of the Astor House, and took the arm of a gentleman who was walking in the direction of Battery.

"How are you this morning, Mr. Tracey," said Captain De Ruyter, with a frank courtesy of manner which indicated the manliness and generosity of his character.

Captain De Ruyter was apparently about forty years of age, with an open expressive countenance, a bronzed complexion, and black bushy whiskers, extending half way from the temples to the chin. He was dressed in pantaloons of striped casimer, a buff vest, and a blue coat with metal buttons. The other outward adornments of his person were the productions of such artists in their respective lines as Beebe and Costars and Martigny.

"Sparkling as Hock," replied Alfred Tracey, "notwithstanding a late sitting and a short slumber; but we young fellows don't mind trifles. Business first, however. A few friends of mine dine with me to-day at Delmonico's. Will you make one of the party?"

"Willoughby, Tracey?"

"You are going down to—Slip to reconnoiter, the Miranda, I presume," continued the young man.

"Reconnoiter is not the term a sailor would employ," said Captain De Ruyter, smiling. "However, I am bound on a cruise to—Slip to look after the land lubbers."

"I will accompany you. The Miranda is loading rapidly."

"Finely—finely."

"When shall we sail, Captain?"

"If the wind is fair, I hope to heave anchor and get out of port on Saturday of next week."

"A quick voyage and a prosperous one, say I. New York is a city whose amusements and excitements to a man of spirit"—

Alfred Tracey paused abruptly. Near the edge of the sidewalk and within two or three paces stood his brother Owen Tracey, apparently awaiting him. The countenance of the merchant was pale and somewhat distorted; his eyes glanced strangely and unnaturally.

"A word in your ear, Alfred," whispered the merchant as the young man approached still nearer with his companion.

"Excuse me one moment," said Alfred Tracey, relinquishing the arm of Capt. De Ruyter. "I will overtake you."

"Alfred," said the merchant in a hoarse whisper, "I have done with you. I have ordered your clothes to be packed up and sent to the Franklin House. Never let me see your face again. I say, Alfred, ha! ha! ha! you are a clever fellow, a very clever fellow!"

Without waiting for a reply, the old merchant burst into a hearty laugh and passed on.

The younger Tracey gazed at his brother with an expression of surprise, and then turned upon his heel and walked briskly until he overtook Captain De Ruyter.

The Miranda was a fine ship of seven hundred tons burthen—nearly new. Some fifteen or eighteen months had elapsed since her launch, and during that period, she made a successful voyage to Canton, and a return voyage home. Captain De Ruyter was part owner, as well as commander, of the gallant craft, which, under his guidance, had braved the stormy surges of the Atlantic and the Southern oceans. Whether tending with the speed of an eagle before the mighty tempest, or lying, as now, hemmed in with forests of masts and spars, she was the pride and delight of her commander. Gentlemanly as was the ordinary bearing of Captain De Ruyter, it was only on the quarter deck, or in the cabin of the Miranda, that the ease and dignity of his manners became strikingly perceptible.

After a visit of two hours, which was passed in inspecting the vessel, and in superintending the operations of the stevedores, Captain De Ruyter and Alfred Tracey left the Miranda, and threaded their way through the boxes, crates, casks, barrels, hogsheads and draymen's carts that obstructed the narrow streets bounding the slip into Front street. From thence, they proceeded by the most direct route to Delmonico's, a celebrated refectory or eating-house in the business district of the city. They were ushered into a private apartment in the second story of the building, by one of the waiters in attendance.

"It is now a quarter to four," said Alfred Tracey, looking at his watch. "When will dinner be served, waiter?"

"In about half an hour, Mr. Tracey," replied the waiter respectfully.

"Bring up two or three files of newspapers, waiter."

"Yes, sir."

Ten minutes afterward Frederick Willoughby entered the room with a mutual associate of Tracey and himself, a young man of genteel appearance, by the name of Horace Travis. At brief intervals two more gentlemen made their appearance. The first was Silas Seabury, a young law student in the office of David Barton, counsellor at law, and the other was Henry Winter, a nephew of Colonel Winter, the proprietor of the Club House in Broadway.

The young men chatted gaily together or glanced at the newspapers as they listed, until dinner was announced.

"Mr. Montressor has not arrived," said Alfred Tracey, in a whisper, to Frederick Willoughby. "Have you seen him to-day?"

"No, Tracey."

"I care little about it. He is no favorite of mine."

"You do not know him intimately, Tracey."

"Gentlemen," said Alfred Tracey, speaking aloud, "dinner is ready in the adjoining apartment."

The gentlemen were soon seated at the dinner table, and actively engaged in discharging their functions as guests and gourmands. It is needless to describe the substantial dishes and minor delicacies of the several courses. The soups were excellent; the fish capital; the viands and game tender, racy, and cooked in the best style; the entremets delicious, and the dessert profuse and tempting.

Dinner was over, and the dinner-party, the cloth being removed, was beginning to develope the genial influence of the wine cup in enlivening conversation and promoting hilarity, when the door of the apartment opened, and the traveler, Wilfred Montressor, entered. His countenance was grave and thoughtful. Almost at a glance he surveyed the features, slightly flushed with wine and good humor of the guests at the dinner-table.

"You are late, Montressor," said Alfred Tracey, rising.

After introducing the traveler to such of the company as were unacquainted with him, Mr. Tracey continued:

"Shall I order something for you, Mr. Montressor?"

"By no means," replied the man of thirty-five. "I did not come hither to dine."

"Seat yourself at the table, sir, and take a glass of wine with us," remarked the young man.

The waiter placed a chair at the table, nearly in front of Alfred Tracey, and Montressor seated himself.

"Fill as you prefer, Mr. Montressor," said Alfred Tracey. "Here are Madeira, Hock, Champagne, Burgundy."

"A glass of Burgundy," said Montressor, calmly, turning to the waiter.

"Fill up, gentlemen, to my toast," remarked Alfred Tracey. As he continued, his manner betrayed more clearly that he was excited with wine. "You must drink freely to keep up with us, Mr. Montressor. We were talking of women as you appeared. Woman and wine is the toast divine, and I proposed, as we are all gay fellows who have seen life, that we should in turn toast the last of our loves among the fair sex, with sparkling bumpers of the rich juice of the grape."

"Yours, Alfred," said Henry Winter, wistfully eying a glass of sparkling Hock.

"Will you follow?" exclaimed Alfred Tracey, glancing round the table.

"Yes, yes," replied Henry Winter, impatiently; "are you all filled."

"I give you, gentlemen, Mrs. Owen Tracey and the meeting at Mrs. Waters."

The young man raised his glass to his lips, but ere he had tasted a drop of its contents, his attention, and that of the company, were arrested by the voice of Wilfred Montressor.

"If what you have insinuated, Mr. Tracey, in your infamous toast, be true, you are a villain, if it be false, you are a liar!"

These words were uttered in a slow, measured voice, which indicated the determined spirit of the traveler. The flush fuled instantly from the cheeks of Alfred Tracey, and a deadly paleness succeeded—the paleness of sudden, vindictive anger.

"Do you mean to insult me, sir?" exclaimed the young man, glaring fiercely across the table.

"Lest there should be the slightest room to doubt my intention," rising with his glass of Burgundy in his hand, "take this as the punishment of the wretch, who, in the presence of gentlemen, has assailed an unprotected woman."

With a quick, rapid motion, Montressor dashed the contents of his wine-glass, full in the face of Alfred Tracey.

The young man started to his feet with a vehement oath, and seized a champagne bottle, designing apparently to hurl it at the traveler. His arm was caught, however, in the powerful grasp of Captain De Ruyter, who was next to him at the table.

"Be a man," whispered the Captain "and control yourself. This is a poor method of avenging an insult."

The remainder of the company had risen likewise, and were gazing with surprise at the parties to this sudden quarrel.

The features of Alfred Tracey were still pale, his lips contracted and bloodless, and his eyes glaring with intense hatred. He wiped the wine from his face with a linen handkerchief, and said to Montressor in low, quivering tones.

"You will hear from me, sir!"

The traveler moved slowly toward the door, but ere he opened it he turned to the company and said, with dignified composure.

Gentlemen, it is my request that you will abstain from repeating publicly, the cause of the merited reproof which Mr. Alfred Tracey has received at my hands. The name of a lady should not be exposed lightly to the aspersions of the curious and the malignant."

After the departure of Montressor, Alfred Tracey desired his guests to resume their seats, and an attempt was made to restore the broken hilarity of the party. The attempt proved abortive. Alfred Tracey, in spite of his efforts to appear gay and witty, was for the most part, moody and dull. No allusion was made to the insult which had been given by Montressor; but the memory of the scene was continually obtruding itself in the minds of the company. Dull jokes were followed by forced laughter; the wine excited no cheering influence; even the clink of the glasses sounded harsh and unmusical. And so, at the end of a weary half hour, the guests rose from the table without remonstrance on the part of Alfred Tracey.

"Willoughby," whispered Tracey, "remain with me. I have something to say to you." And added, in a louder voice as his guests offered their parting salutations, "Good day, gentlemen. Captain De Ruyter, I will meet you at the Franklin House in half an hour."

The gentlemen retired. Captain De Ruyter assenting to the appointment of Tracey by a slight gesture.

"What did I tell you, Willoughby?" said Alfred Tracey, bitterly, as soon as the other had departed. "Was I not justified in my instinctive dislike to the proud millionaire who has insulted me so grossly?"

"I confess," replied the young man thoughtfully, "that I am surprised at the conduct of Wilfred Montressor. I do not understand it."

"He is a cursed conceited puppy," said Tracey, impetuously; "but I will have my revenge, Willoughby. I ask your services as a friend in this business."

"If you desire it, Alfred, I will call upon Mr. Montressor and request an explanation of his conduct toward you. He is a man of principle, and as he has apparently acted from impulse, he will, perhaps, regret his violence toward you, and tender an ample apology."

"An apology?"

"Yes, Alfred."

"An apology for a blow?" said Alfred Tracey significantly wiping his face with his handkerchief.

"Why not?"

Have you forgotten the conversation which occurred the other day at Ottignon's pistol gallery? It seems as if it had been intended to meet such an emergency as this. There is but one species of redress which will satisfy my honor and restore my self-respect."

"If you contemplate a resort to violence," said Frederick Willoughby, "you must obtain the advice of a friend less scrupulous than myself. I am utterly opposed to dueling, and will never participate in any proceeding which its laws and practices sanction."

"What other course can I pursue," said Alfred Tracey, with a contemptuous curl of the lip "than to obey the laws which govern men of honor all over the world?"

"And avenge insult by murder?"

"Call it what you will," replied Alfred Tracey, with a burst of vindictive feeling. "I care not. I pant for revenge. For every drop of the accursed wine which you have seen tickling down my face, I demand a portion of his heart's blood."

"In your present state of mind I can be of no service to you, Alfred," said Frederick Willoughby, rising to depart.

"When an insult as gross and unpardonable as mine, shall be inflicted on you, I predict that your scruples will be less powerful than they seem."

"Tracey, do not be unjust."

"At least I will not complain, but let me understand. Are you in earnest in refusing to bear a hostile message, on my behalf, to Mr. Montressor?"

"I am, Alfred. Besides other reasons, I am in friendly relations with both parties, and am unwilling to act in any other capacity than as a mediator between them. I condemn the act of Montressor, freely and without hesitation. Your toast, a piece of foolish braggadocio, can hardly be construed into a provocation personal to himself; though I believe he was acquainted with the lady in her younger days, and he may be more deeply interested in her welfare."

"I have had my suspicions from the moment I first saw Montressor at your brother's residence, that love-passages had previously occurred between him and my brother's wife."

"Are you quite sure that there are no other grounds of hostility toward you on the part of Wilfred Montressor, than the unfortunate toast which he resented, as it appears to me, with unnecessary harshness?"

Alfred Tracey glanced suspiciously at the young man as he replied:

"Not that I know of. Why do you ask such a question?"

"Only, Tracey, because the whole proceeding seems unaccountable to me."

"And insufferable to me," remarked Alfred Tracey.

As the young men were about to separate, Frederick Willoughby said to his companion.

"Reflect calmly, Alfred, before you act in a way that you may repent hereafter."

The reply was cold and swerving.

"I thank you for your advice, Willoughby, and rely upon secrecy if not upon your assistance."

The young men parted. Alfred Tracey proceeded immediately to the Franklin House, and there met Captain De Ruyter, who was waiting for him in the public sitting-room. After a few moment's conversation, they retired to a private apartment, ordered a bottle of wine and cigars, and a long consultation ensued between them.

CHAPTER XL.

A BRIEF INTERVIEW.

Silently and thoughtfully the man of thirty five, Wilfred Montressor, traversed the lower apartment of his mansion in A—street. The saloon, the drawing-room, with their gorgeous furniture and embellishments, were brilliantly illuminated.

One week previously he had trodden the same apartments with Zorah by his side. He recalled her words, her glances, her acts of tenderness and devotion. He reflected upon her beauty and her gentleness—upon her innocent life and her violent death. The soul of Montressor surrounded as he was by objects of taste and luxury, was pervaded by a sense of loneliness and gloom.

While in this mood, Hamet entered the room. "Captain De Ruyter desires an interview," said the Georgian, addressing the traveler.

"Admit him," replied Montressor.

The sea captain approached Montressor with a frank yet serious expression of countenance. "It is with extreme regret, Mr. Montressor," said Captain De Ruyter, "that I am compelled at so early a period after my introduction to your acquaintance, to trespass upon you with business of an unpleasant nature."

"Proceed, Sir," said the traveler camly. "You are the friend of Mr. Alfred Tracey?"

"Mr. Tracey has called upon me to act as his friend on this occasion, and I do not feel at liberty to refuse, however unpleasant or hazardous my duty may become. Mr. Tracey keenly feels and deeply resents the insult which was publicly and intentionly offered, to him, and expects to receive, as he intends to demand, the satisfaction due a man of honor and a gentleman."

"Proceed, Captain De Ruyter."

"You will permit me to suggest that no apology or explanation will be deemed sufficient by Mr. Tracey to atone for the injury he has received at your hands."

"The insult to Mr. Tracey was publicly and intentionally offered," said Wilfred Montressor, with an air of dignified composure, for reasons satisfactory to myself, and I shall tender neither an apology or an explanation to your friend. By my own act, I have waived the privilege of objecting to Mr. Tracey, on the ground that he is not a man of honor or a gentleman."

"There is but one course left open to us," said Captain De Ruyter, courteously yet firmly."

"Yes, I understand you,"

"Worldly prudence, however," said the Captain, "suggests a movement preliminary to a formal challenge—The laws of the State of New York are very severe against dueling, and even go so far as to render it a high misdemeanor to give or receive a challenge to fight a duel. Both my principal and myself have pecuniary interests at stake in this City, which render it very important that we should not be detained to answer to a criminal prosecution. I am prepared at this time to say to you, that Mr. Tracey and myself will take train of cars to Philadelphia to morrow afternoon, at a quarter to five o clock with the intention of journeying Southward as far as Baltimore. If it will be consistent with your views and feelings to travel in the same direction, with one or two personal friends, there will be no difficulty in arranging our business satisfactorily on our arrival at Baltimore."

"I accede to your proposal, Captain De Ruyter. In company with a friend, I will take the train of cars indicated by you, and proceed with as little delay as possible to the Monumental City."

"To morrow afternoon, Mr. Montressor."

"To morrow."

"We will meet in the cars. Till then, farewell."

☞ Great minds have wills; others only feeble wishes.

Department Of Arts And Sciences.

Electric Battery.

Prof. G. W. Hough, in his recent report as director of the Dudley Observatory at Albany, N. Y. gives the conclusions arrived at after a series of experiments with galvanic batteries, as follows: 1. In the sulphate of copper battery (Daniel's form,) the principal cause of decline in the strength of the electric current is due to the formation of the sulphate of zinc. 2 The quantity of electricity flowing in the external circuit depends on the specific gravity of the sulphate of zinc solution. 3. When the sulphate of zinc solution approaches saturation, polarization takes place in the battery itself, and, although electric motive force remains the same, the internal resistence may be increased more than a hundred times. 4. The sulphate of zinc solution (or any fluid about the zinc), is useful only as a conducter; since it can be replaced by any negative metal even by zinc itself. 6. The internal resistance of the battery has been separated into two parts, viz, that due to the porous cell and that due to the liquids employed. The specific resistance of the liquids was found to be 13; that for a small clay cell, 17, and for a leather cell 7; since the resistance of the leather cell is less than one half that of a clay cell, we have used it in the construction of batteries, as the quantity of electricity is nearly doubled, without any increase of the surface. For the negative metal, in place of the copper heretofore employed, we have used sheet lead. The investigations have enabled us to compute with great precision the length of time a battery will generate its normal quantity of electricty, provided the amount of electricity flowing in the external circuit is known, and the capacity of the vessel holding the sulphate zinc solution is determined. The specific gravity of the sulphate of zinc solution should not be less than 120, nor more than 300 Baume.

Refining Iron.

A new process of refining iron by the mechanical admixture of oxides of iron with the melted crude metal is now in practical operation at the Schoenberger Juniata Works in Pittsburgh. The melted metal is run direct from the blast furnace into a large kettle having a capacity of five tuns: from thence, it is poured in a stream into a revolving circular trough about 12 inches wide and 10 inches deep, the diameter of the whole being about 14 feet. As fast as the metal is poured in the pulverised or descends from a hopper, thus, as the trough revolves, alternate thin layers of melted metal and raw ore are made which combine in a very satisfactory manner. The machinary used in this operation is managed by one man. When the trough is full, the metal before it has cooled, is broken up into slabs of suitable size for the heating furnace. This is said to be the most important improvement in iron making introduced in many years.

Arsenic.

Among the substitutes proposed for the dangerous green coating arsenic is that produced by M. Moulin. He mixes 100 parts of a hot solution of zinc in hydrochoric acid with from one to fifteen parts of a hot solution of the oxide of cobalt in hydrochloric acid—the proportion being varied according to the shade of color required. A solution of carbonate of soda is then added to the mixture, when a precipitate of the mixed hydrated carbonates of zinc and cobalt is formed. The chlorine in the first mixture unites with sodium in the carbonate solution forming common salt, which is removed from the precipitate is then dried on chalk or gypsum plates, and subsequently heated to at least 1,000 C, when it assumes a yellow color, but on cooling it becomes green. By using sulphate of aluminia in place of a portion of the zinc in the first mixture, a bluish tinge may be given to the pigment.

Solar Gaseous Spectrum.

Mr. Norman Lockyer first proposed a plan for detecting the gaseous spectrum of the sun without the intervention of an opaque body, as in the case of an eclipse, to cut off the direct light, but Mr. Gansen of France was the first to observe such spectrum under the direct light of the sun. Mr. Lockyer, two months later, did the same thing, and found a gaseous spectrum of a certain hight present at all points, and hence concludes that an envelope of luminous gas surrounds the sun to a distance of about 5,000 miles, while the luminous prominences are only accumulations of the same gaseous matter reaching sometimes to a hight of 70,000 miles.

Cotton Waste As A Manure.

A French cotton spinner has used his cotton waste for the last ten years for seed beds and early crops. He mixes the waste with stable manure alone, and thus claims to avoid the burning chills which manure alone often causes. The waste applied to an asparagus bed in a layer about 8 inches thick was found to protect it from snow, and to so hasten the growth of the plant that tender and well-flavored asparagus had been gathered in the midst of winter.

New Tin Mines.

The great value of the tin workings at Junk, Ceylon, said to be not less than 120,000 tuns per annum, have incited a Chinese merchant to propose the development of the tin district at the Isthmus of Kra in Siam. He is to have the government of the district to enable him to carry out his designs. As the river Kra is the boundary between British Burmah and Siam, it is probable that the product of these mines will be carried to England.

Pacific Department.

BY.....BENJAMIN TODD

Spiritual Manifestations.

The inhabitants of the Spirit World are creating a remarkable excitement among the conservatives and old fogies in this place, through the mediumship of John A. Tyler, the boy medium whom we mentioned in an article not long since. One person thought he was a match for the spirit; so he copied some lines privately from a Magazine, wrapped and rewrapped them again and again in envelopes, sealing them thoroughly, then put letters in a glass bottle corking and sealing tight. Then he laid two strings at right angles with each other across the cork, sealing the ends down to the sides of the bottle. The bottle came back, the seals all correct, and the lines correctly transcribed. The skeptic acknowledged that there was more in Spiritualism than he could account for in his philosophy.

A Methodist clergyman has got frightened, and gone to preaching against it; and it is amusing to behold what a grand and lofty tumbling he makes in grapling with the mighty truths of Spiritualism. But the Devil, as he calls it, will not down at his bidding. No sooner than he thinks he has his enemy vanquished and prostrate, than he finds that it is himself that is prostrate, and his antagonist standing bending over him with a smile on his countenance and pity in his eye, at the antics of the poor clergyman.

When will this class of men learn to be wise, and not seek to cope with a cause that in every conflict they have had with it, has invariably proved more than a match for their hell-born dogmas and superstitions.

Austin Kent's Reply to Sherman.

You object to the old theological idea that a son of God was eternally begotten. What is the difference whether he is eternally begotten, or begotten of eternal life?

If God creates children and gives them life, he must give them of that life which he possesses himself. Hence, if God's life is eternal then is the life of his children eternal also, in essence. Spirit can only give itself expression through form; and the changing of that form so far as growth and decay is concerned does not necessarily change the nature of the spirit. Man sometimes becomes corpulent in the extreme, and again through disease becomes wasted away to a mere skeleton. The taking on and laying off of that matter did not change his spirit at all.

Again, when man becomes individualized he becomes a fountain of life himself. If man first receive a life that is eternal in its essence, and has become individualized in that life, then he has power to beget that life. Hence, the life which the father gives his son is of his own, which is eternal. If he does not give of his own life, then he is no father at all and has no son. That life which a father gives to the son, the father can not take away, because he can not destroy an individualized life that is eternal. Man's identity lies not in his physical form, but in the experiences that individualize life.

Swedenborg uttered a great truth when he said that "a man was a man according to his interiors, and not according to his exteriors." If his identity existed in his body or physical nature then he might lose it. But since his identity exists in his life, it can not be destroyed because that life is eternal

Married.

We see announced in the BANNER OF LIGHT, the marriage in the city of Boston, of Mrs. E. P. Thornedyke, and we hope the union may prove a happy one.

Mrs. Thornedyke was one of the pioneers of Spiritualism on the Pacific Coast; also an indefatigable worker in the Children's Progressive Lyceum. She has a large circle of friends in this State (California), who would welcome her return here and be glad to congratulate her concerning the happy event.

The Rostrum.

Spiritualism in Philadelphia.

Never before has the cause of Spiritualism attracted so much attention or commanded so much respect, as it does to-day. There have been larger audiences this past winter than ever before, and we have had a little excitement here over a scurrilous article in one of the Sunday papers, which, after making a very indecent attack upon Spiritualists, asked the significant question: "What good has Spiritualism done?"

Brother Forster's lecture which we publish to-day, is another exposition of this subject, and will be perused by our readers with interest and profit.

For the Religio-Philosophical Journal.

"What Good has Spiritualism Done?"—A Lecture by Thomas Gales Forster, Delivered at Concert Hall, Philadelphia, May 16th, 1869.

[Phonographically Reported By Henry T. Child, M. D.]

SECOND LECTURE.

I am well aware that there are many in this community, and there may be some in this audience, who look upon Spiritualism somewhat as a vision of a new Atlantis, born of the imagination and destined eventually to die of the first hard grip of worldly want; or, as the beautiful phantom which was pursued by Shelly's Alaska along the borders of a silent wood, down the wierd windings of a river, until he, at length, woke amid the barren realities of a desert. Nevertheless, I am willing to defend this glorious system of philosophy and religion, for I honestly believe, that in comparison with all other faiths, Spiritualism exists in the hemisphere of mind, as the bright-eyed king of day exists in the natural heavens, as a beautiful golden insignia upon the sparkling breast-plate of Infinitude, the light from which is already shooting towards the zenith, and shedding its benign and healthful influence, far above the hill-tops of superstition and fanaticism, the influences of which are destined to illuminate this globe, whilst earth's living heart shall glow with the fires of love, and showers of golden rain fall all over her withered landscapes, and e'en the tomb, grow beautiful with deathless bloom.

What good has Spiritualism done? *Cui Bono?* The writer of a recent article, well known from his general intelligence, that it is absurd to demand as a reason for a rational faith, that the *cui bono* shall be proven. The lightning of heaven strikes the house of God,—*cui bono?* An Idiot is born,—*cui bono?* A poor widow is deprived by death of her only support, her son,—*cui bono?* Again; it is well known to the general mind, that the *cui bono* of any phenomena or system must depend upon the condition of the mind to which the phenomena or the system is presented.

I can not furnish brains and argument, said Doctor Johnson to an individual, who remarked that Milton was trashy.

A Captain of a whale ship had been descanting upon the merits and advantages of civilization, to a native of Spitzbergen, and expressed his sympathy with him, that he should be so unfortunate and mis-rable, in such an inhospitable latitude. "Ugh," said the indignant native, "miserable! why, have I not always had a fish bone in my nose, and as much train oil as I could drink,—what more can a man ask?" The poor mole in the fable exclaims, "How these people boast about the sun! I have never been able to see that it was of any use."

Again, one man may see an apple fall, and it reminds him of nothing except it be the probable price of cider in the Fall; another man may see the apple fall, and be enabled to grasp the golden key with which to unlock one of the mysteries of the universe.

One person may see a table lifted into the air without human contact or visible means, and the only conclusion that he is enabled to arrive at, is, that it is a very undignified proceedure. Another may witness a table thus lifted, and from it receive a suggestion that leads to a train of thoughts, ultimating in the demonstration of immortality. Consequently, I say it is absurd to demand as a reason for a rational faith, that a *cui bono* should be proven. Nevertheless, we are ready and willing to meet the *cui bono*—"What good has Spiritualism done?"

The term Spiritualism in common usage, frequently means only a belief in spiritual intercourse. That is a belief in the fact that man has an individualized, conscious spiritual existence after what is termed death; and that this spiritual existence can, and does, under proper conditions, commune with the spirits living in the body. All who believe these two facts, are called Spiritualists,—no matter what they believe or disbelieve otherwise.

The term Spiritualism is applied to a system of philosophy and religion, and when thus applied, it has been defined by the angel gifted A. E. Newton, as embracing all of truth relating to the spiritual nature of man, its constitution, its capabilities, its duties, its welfare and its destiny; all that is, or may be known with regard to the spirit world and its inhabitants; with regard to God the great Father of spirits, and with regard to all spiritual manifestations of whatever character. Likewise, all that is, or may be known with regard to the occult forces of the universe, which are spiritual in their nature. When thus applied, as he says further it will, at once be perceived by the intelligent inquirer, that spiritualism is no narrow superstition, but that, on the contrary, it is an all comprehensive system of truth; that it embraces all of true religion, all of true philosophy, all of true theology, and lies at the basis of all true science.

Spiritualism does not, as is supposed by some, necessitate a disbelief in the bible properly understood, nor does it necessitate the rejection of Christianity in its highest significance; but it throws a flood of light over all the records and systems of the past, leaving each heart to choose for itself the right from the wrong.—Spiritualism has no authoritative teachers, thank God! because each man or woman, at best, can only give their conception of truth, from their own stand-point, proportioned to their ability to comprehend it. Therefore, I repeat, that Spiritualism has no authoritative teachers; but each man and each woman, standing in the presence of Almighty God, ministered to by a cloud of angels, has a glorious privilege and duty to perform. Now I think there is some good in this, aye, there is good in any system, that is calculated to break down arbitrary authority in the realm of mind. I did think in the past, and I still think, that all efforts were legitimate to do away with physical slavery. I have thought, and I still think, that all efforts are equally legitimate to do away with mental slavery; consequently, any system that has for its object, the universal liberty of the entire family of God, must have some good in it.

In the religion of the Brahmins, the Supreme Being is represented or manifested in three beings, Brahma, Vishna and Sira,—the creating, the preserving and the destroying powers. It is taught in this religion, that all the important changes that have occurred, or that may occur in the world, have been, or will be through successive incarnations of Vishna in the human form. A similar faith is true of the Jewish nation, both at its earlier and its later periods. Moses and the Prophets, and Jesus, were incarnations in different forms, it is true, but the same principle in essence, adapted to surrounding condition. It strikes me, that to this day and generation, Moses must have presented a sublime spectacle, standing alone and calling upon an enslaved nation to throw off the yoke of bondage, and free themselves from the task master of Egypt, to go forth into the wilderness with nothing but what faith could promise.

So, also, do I suppose the Prophets must have presented an equally sublime spectacle, when surrounded by the splendors of Eastern Courts, influenced by the presence of departed kindred, they boldly prophesied the overthrow of the most powerful hierarchy the world has ever witnessed. So do I think that Jesus presented a most sublime spectacle when He stood upon Calvary, with the world, as it were, opposed to Him, ready to die for what He believed to be the truth; and let me remark here, that the scholastic theologians, who are sitting at the foot of the cross, speculating upon the mysteries of the trinity, are but so many crimson-handed tricksters, gambling for place and power, whilst the divinity of their own souls, like that of Jesus, is struggling for an utterance.

Spiritualism teaches further, in addition to what these other faiths have taught, that incarnation is a universal principle and of universal application. Not only does it teach that there has existed a beautiful thought in making itself out into practical life, and where ambition is springing anew, and where the soul has been enlarged by its own exertions towards the right, or where man has been elevated by the efforts of his brother man; not only does Spiritualism teach that there is the anointing oil, there is the Messiah of the period, there is the Christ, there is the incarnation—but Spiritualism teaches that all are Christs. The word Christ, as many of you know, was not originally used as part of the name of the Galilean Prophet. It is derived from the Greek word *christos*, and in Hebrew, the term Messiah has the same significance; they are descriptive, and were used with reference to the custom of anointing persons who had been set aside for the priesthood or some important mission, and Jesus was called Jesus the Christ, as John was called John the Baptist.

With this significance of the term Christ, Spiritualism teaches that all are Christs, because all have been anointed at the everliving fountain of the Infinite. This anointment was not confined to the seers, to Jesus, to the priests of Aaron, nor to the sacred ministers after the order of Melchisedek, but rather like the river of life, which flows on forever, leaving no dead or ebb, it penetrates into the divine in man, and elevates him to be enabrined in the glorious individuality of Christ. This principle, then, is universal, not because of its application to peculiar individualities, but because, from the very nature of the truth that attaches to it, it becomes a principle, infinite and immutable.

Therefore, while Spiritualism is willing to accord Christ's individuality, at the same time it claims it as the primogenial right of every child of God. True, some from more noble culture, or from more fortunate circumstances, may be enabled to outwork this principle more beautifully, into practical life; but it has been inherited by all of God's children, and is the universal centre, around which the divine in man revolves, and if this be true, is there no good in it? Consequently, then, upon this idea, you will readily perceive, that Spiritualism teaches that man is not vicious and depraved as you have been taught to believe, but on the contrary that he has within him, all the elements of usefulness, of beauty and of truth, and that he bears about with him, all the laws necessary to beautify and control him in every period of his existence, and that he is the focal concentration of every beauty, harmony and use. As the golden mouthed Swedenborg says, "He is the centre of all the influxes of the spiritual and material," which means that he is receptive of the useful, the beautiful and the truthful, a microcosmical universe. Spiritualism teaches further, that the free and spontaneous outgrowth of these inward beauties and uses, constitutes the good man, the happy man, and on the other hand, their neglect, their perversion, constitutes the bad man, the unhappy man. A free and spontaneous development of these inward potencies, constitutes what Spiritualism calls progress; their perversion, misapplication, or misinterpretation, results always in vice and misery. Spiritualism teaches further, that every man has within himself a potential heaven, that is only waiting for peace and sunshine upon the earth, to reveal itself outwardly. Therefore, always in the history of the race, whenever the spiritual nature of man would seek to outwork itself, it was always met with Calvaries and inquisitions, and to day, the beautiful in the race is condemned beneath the influence of ecclesiastical dictation and arbitrary rules.

Spiritualism is aiming to free individual man, and to give him perfect *mental liberty* as a prophylactic and antiseptic of all the ills in the world, and is there no good in this?

Spiritualism believes that God, as I said on last Sunday evening, is as immanent in spirit as in space, that he is as near to the soul as matter is to the senses. Spiritualism is marking by her investigations, the footprints of Divinity all over the footsteps of creation, and with her assistance you can look into the tabernacle of nature, into the chosen studio of the Divine, where beneath its crystalline dome, the heavens, you find God Almighty outworking everywhere new beauties. You will find, my friends, that God Almighty is nearer to his creation than an old theology has taught you. You will find that matter is but another form of God, that all matter is but God's tongue, that by its means God's thoughts are given forth. Is there any truth, any beauty, any goodness in such an idea as this? Further still, Spiritualism is demonstrating the fact that God is as near to matter as to mind, and that not a leaf of the forest can fall to the earth except by his knowledge or under his laws. And thus around us, in the vast fields of nature, God is solving more problems than were ever solved in the libraries of the world, and these everywhere give forth indications of the handiwork of an Almighty Artificer.

Spiritualism teaches this, and Spiritualists believe it. Is this a fit subject for the animadversion of newspaper writers? Is this a fit subject for denunciation in a land professedly Christian? Aye, my friends, if these beautiful thoughts comprehended in Spiritualism, are to become the subjects of denunciation in the press, of anathemas in the pulpit, and of condemnation in the parlor, then, America had better send to old Catholic Spain and import the eloquent Castelar, in order that he may preach true Christian liberality. Spiritualism teaches, then, that God is ever present in his works, and through the divinity of His children, that His lange is stamped upon them.

Now, can there be so much wickedness in any system that has for its corner stone the universal development of man? Can a man be made any worse by having it proved to him that he can be better? How beautiful does the system stand in juxtaposition to those systems which teach that man is innately bad; that your little children have nothing good in them; that the adults have nothing good in them; that man can of himself do no good thing. How can you impress upon your children the fact that they are totally depraved, and expect to make honest men and women of them? Spiritualism, then, teaches this idea of God with man; it teaches the grand idea of universal incarnation with the finite expression of the Deity in the entire family of man, upon the earth and in the spheres. Consequently, if this be true, the intimate relationship claimed to exist between the spiritual and the material worlds, has certainly some plausibility in it. Spiritualism contends that her facts demonstrate that inspiration is universal, and if men and women would only be true to themselves, every one would feel that in their experience, there have been epochs, aye, many of them, traced by the fingers of the sky, in which beautiful thoughts, reaching across the wave, have struggled for utterance, feelings that would make the fathers and mothers grow more dear, and brotherly and sisterly affection grow stronger, in a golden galaxy of living light, whose undimmed lustre, though broken by the storms of earth, rises to heaven to be enshrined in God. Oh, then it is that the Spiritualist feels with old Paul, "That in Him we live and move, and have our being." But the skeptical mind says, I cannot thus see my life in God. I cannot thus recognize fully, the transformed kindred through whom I hold relationship to the divine. True, my brother, you may not be enabled to see the transformed kindred; but is human sight the limit of human knowledge? The natural eye is a wonderful organ, it is true, but the horizon of its capabilities is bounded by the conditions of materialism with which it is surrounded; but it cannot see itself. The chemist will tell you that that beautiful pearly stream that breaks from the side of the rock, and makes its deposits upon the bed of the sand as it ripples along, holds in solution solid iron. You cannot see the iron, but will you refuse a glass of that water, that is presented to you for medicinal purposes, because you cannot see it? A little chloric acid will dissolve silver so that it will be entirely invisible, but will you deny the existence of the silver? Has not the silver as positive an existence after it is dissolved as before? Most assuredly. Then, if you acknowledge these things, you must acknowledge that the visible is not the only real. Spiritualism asks, why is it that humanity cannot see the beautiful stream of God's love, that is flowing through the human family, beautifying and reforming all that it touches? Spiritualism teaches that these ideas are founded in facts; that they are in accordance with the demonstrations of our platform, and in beautiful accordance with the intuitions of the race. Spiritualism teaches man to look within, and study himself, and the Spiritualists are beginning to perceive within themselves wonderful faculties, capabilities and possibilities, that belong not to the mere material form, or the surroundings of the material world. Spiritualism has taught man, that there is a significance in the fact, that he can reason upon abstract notions; such as time, space, spirit, matter, form, quality, essence, and all such abstract notions, upon which all philosophy and all science are based.

Such positive knowledge as this, benefits one generation, and is an advantage to the next. The Spiritualists are beginning to perceive that in the discussions and reflections upon these abstract notions, The mind is gradually led from the present to the future, from the material to the immaterial, and they look to that which they have been taught to call the immaterial realm, for the future response to their unknown possibilities. They feel awakened. The earth cannot answer the longing lingering aspirations of the soul. Having the confidence that Spiritualism is begotten by the Everlasting Father of the universe, they feel and know that there must be another and a better world. They feel and know that the fact of individuality beyond the grave must be, or we must admit the terrible and impious thought that the God of nature has condescended to deceive his child. Spiritualism has evolved these thoughts; it has culminated these glorious hopes, based upon the intuitions of man, and Spiritualism will crown that hope with a beatific fruition. Is there no good in all this?

Spiritualism is a grand system of philosophical thought; but, my friends, philosophical thoughts or theoretical disquisitions, perhaps, would not be entirely satisfactory, unless there were facts that agreed with the theory, and unless the theories legitimately and beautifully illustrated the facts. Well, now, that is exactly the condition of Modern Spiritualism. Her facts justify her theories, and her theories illustrate her facts; consequently all her deductions are logical, and her logic is convincing.

What good has Spiritualism done in medium ship? What good has Spiritualism done in healing mediumship? Honest physicians and students of Materia Medica, who have had an opportunity of observing the results of magnetic manipulations, confess, even though they may not believe in Spiritualism as a general principle, the beneficial results growing out of the healing process. But, whether physicians confess it or not, humanity is confessing it, and the world will be compelled to acknowledge the great forces, and the beneficent facts that are growing out of this living on of human hands under spiritic control. The healing manifestations of Elijah, Jesus and of the prophets in the past, have been, and still are, quoted as evidences of the divinity of the systems supposed to be resting upon them in part. If this be true, why may not Spiritualism claim something of the divine, from the fact that a portion of her system rests upon precisely the same order of manifestations? Spiritualism, however, is claiming that the manifestations of the olden time were not miracles as I explained last Sunday; but were performed through the exercise of natural power, increased by spirit communion and applied through organic laws.

If you wish to know what good healing mediumship has done, ask my medium if he has not received more benefit through the hands of a Beital and Paxson during the last week, than he had in two months from the medical faculty of Washington? If you want to know what good Spiritualism has done in this direction, ask those in your city, who have experienced the benefits in themselves and their families, from these and the healing Media. I would ask Condenser if there is no good in this?

But there is another order of mediumship, known as test mediums. Is there no good to be found in the various phases of Spiritualism, that are presented through this class? Ask that mother whose little children whispered to her through a medium, telling her of the home to which they had gone; telling her of the flowers by which they were surrounded; telling her of the breezes of heaven bore amid fragrant bowers; saying to her:

Would you have us come back, dear mother,
And leave our glorious home?
Though we love you dearly, mother,
From heaven we would not come.

Your world is very fair, mother,
With its sunny hills and dales,
But ours is fairer far, mother—
Its beauty never fades.

Oh, then rejoice with us, dear mother
That in earth we closed our eyes,
For we will guide your steps, mother,
To our home beyond the skies.

Ask that loving, warm-hearted man, whose wife so recently departed, and who now says: Oh William, what is death? I did not find it here; I only find still more of life, each moment in the sphere. Up here, William, the flowers pour forth their fragrant breath, and no one in these fragrant bowers can tell me aught of death. I heard your bitter teardrops fall upon my pallid brow as you said 'I have no darling now.' Oh, could you have seen the angel crowd that bore your wife away, you would have rejoiced. Then never say again, dear William, that I am in the grave, for could you see the crystal fount wherin I often lave, and could you feel how blessed and happy I am, you would know I had never felt the chilling kiss of death."

Is there no good in this? Hundreds and thousands, aye, hundreds of thousands, and millions, Brother Condenser, of American Spiritualists, realize the good in mediumship, realize the good in Spiritualism, and oh, there is not one of them that has a shade of resentment to throw against you; on the contrary, they feel so beautifully baptized in the truth of their own glorious faith, that they can but wait and reach out, and beckon to you to come with them, and they will do you good; for the Lord God has spoken good concerning this Modern Israel. Spiritualism, how I love the name, although it was given to the brethren as an opprobrious epithet at first; but they had the good sense to adopt it.

Spiritualism is a theme for appropriate investigation, and one which requires all the energies of all the intellect, not only of your little world, but of all the worlds that have been, and of all the worlds that may be. Why, my friends, God Almighty is its Grand High Priest! The universe is its cathedral, the human heart is its altar, and the human family its beneficiaries. What good has Spiritualism done? Why, God bless thee, brother, what good has it not done? I might speak three hundred and sixty five nights in the year, and if I had an organism strong enough, three hundred and sixty-five years, and then not tell of the majesty and grandeur and glory that is comprehended in the estimation of the angel world in the one word of Spiritualism.

There is one objection to it, that I will refer to, and that is that Spiritualism is doing away rapidly with forms and ceremonies. It believes that forms and ceremonies constitute the scaffolding that human ignorance has built up and around the soul, and that when the soul is free, this scaffolding must fall away, amid the rubbish of the past, and the soul will then stand forth in its own beauty and dignity. Spiritualism has endeavored to inoculate humanity with the thought that it needs no gilded temple, that she needs no silken crowned priest, no tall spire or carpeted aisle with which and in which to enforce her devotion; that she needs no holiday, no holy sacrament; but that, on the contrary, all that she does need, is, honest, earnest, ardent men and women, who will seek for the truth as for a hidden treasure, and more than all this, when they have found it, will labor for its promulgation. Spiritualism, my friends, is a child of God, and the friend of man. As said by another "My flower has no thorns, its honey has no cloy to it," it renders all places holy,—the fireside becomes a holy and joyous temple, and flowers, fields and forests, grace its cathedral. It consecrates all useful work—the sound of the woodman's axe is as sacred as the singing and praying and the music of the chanting organ. It consecrates all pursuits,—the plowman becomes a priest, and the mechanic offers acceptable sacrifice. Sunday is as Monday, all days and times are alike holy, all are God's. God is truth, and all is good. Then, my brother and sister Spiritualist, let men ostracise you as they may. How beautiful can you feel, then, with these consoling and soul sustaining thoughts. You can rejoice in the glory and grandeur of the past, the present and the future, that have grown and are growing up out of your glorious philosophy.

Voices From The People.

Remarkable Cure By An Indian Spirit

S. S. JONES:—Allow me to congratulate you upon your success in publishing such an excellent Spiritual Weekly as the JOURNAL. Nearly every number seems to be an improvement upon the one preceding it.

Enclosed you find $ 6.00 for twelve "trial subscribers." I would have sent more names heretofore, had it not been for my illness. I have been confined to the house, most of the time for the past six months. I have had inflammation in the eyes severely, a large proportion of the time.

We often hear it asked, "What good does spiritualism do?" Well, one of the last personal benefits derived from it, by myself, has been the curing of my eyes, after one of our best physicians, as well as many cures "recommended by those who knew," had all failed, or only aggravated the case.

Not knowing the address of any medium endowed with the proper powers, I had a lock of my hair cut and mailed to our friend, the excellent and highly gifted inspirational lecturer, A. B. Whiting of Albion, Mich., requesting him to present it to a proper medium, if he should find such a person, and ask him to examine my case, and make a prescription for me. He at once took it to Dr. Rowe, of Albion, who was immediately controlled by an Indian spirit, who gave a full and correct statement of my case, at least, as far as we are enabled to judge in the premises, and also, three prescriptions, two of them for the eyes, to be applied alternately, and the other for the liver, &c., which Mr. W. wrote off and sent to me. Upon receipt, the medicines were prepared for the eyes (the other prescription, unfortunately could not be filled here), and the first application soon made. They acted like a charm, giving relief from pain very soon, so that I slept a part of the first night, even, and curing my eyes of soreness in about six weeks. The credit of the cure is clearly due to "spiritualism," or had it not been for the knowledge that our spirit friends can, and do assist and benefit us in various ways, I never should have thought that a spirit would have reported through a medium, more than a hundred miles distant, giving a correct description of my eyes, the cause of their inflammation, prescriptions to perform the cure. Verily are not the Indians returning good for the evil that we have done unto them.

Hoping that you will continue to prosper in the cause of truth, I remain yours fraternally.

J. H. ANDRUS.

For the Religio-Philosophical Journal.

"Keep it Before the People."

That Elder Miles Grant did *not* "say in Dansville, New York, Wednesday evening, Jan. 27th, 1869." "And if I am compelled to follow the Bible, and confine myself to it, then I may as well close the discussion at once, for I cannot maintain my defense from the Bible."

I accept Mr. E. V. Wilson's offer to repeat the discussion in Chicago, in July next, on Monday, Tuesday, Wednesday, Thursday and Friday evenings, the 12th, 13th, 14th, 15th and 16th, evening sessions. Terms, resolutions and conditions, the same as in Dansville, New York, with the understanding that the expenses shall be mutually borne, and that each shall have the privilege of explaining all terms used in the discussion.

If agreable to Mr. Wilson, I should like to begin the discussion July 5th, instead of the 12th, and hold it six evenings, instead of five.

MILES GRANT.

N. B. Starr.

At a meeting of the Spiritualists of Port Huron May 23th, 1869, the following resolutions were unanimously adopted:

Resolved: That we regard our worthy Brother N. B. Starr, as one of the most reliable and gifted mediums of this age. That we believe the pictures produced by him are the productions of departed human spirits.

Resolved: That we *know* that many of those pictures, are portraits of deceased persons, who never in their earth life, had a photograph or other likeness taken, and yet were instantly recognized by scores of persons who are not spiritualists, and who did not know of the circumstances of their production.

Resolved: That a copy of the resolutions be forwarded to the *Banner of Light*, the *Present Age*, and THE RELIGIO PHILOSOPHICAL JOURNAL, for publication.

JOHN L. NEWELL, Pres.
JAMES H. WHITE, Secy.

To The Executive Committee.

BROTHER JONES:—Please give the following a place in the JOURNAL: The friends of Spiritualism in Havana, believing it to be for the good of the cause, to have the State Convention convene at some central place in the State, not only extend an invitation, but we ask that the Fourth Annual Convention of our State Organization, be held at Havana. The friends there have made all necessary arrangements, for the accommodation of all delegates, speakers and mediums, and have made arrangements for a reduction of railroad fair on the P. P. & Jacksonville R.R. connecting Peoria and Jacksonville.

JAMES BOGGS SECY,

☞ Bridgeport, Connecticut, has received an order from the Spanish Government for the manufacture of 10,000,000 metalic cartridges.

who gave his name as Ira Smith, and said it lived at grandpa's near Newton, but it was not recognized.

A RED HEADED GHOST, NAMED HAMILTON.

"I see the spirit of a man standing near (here the medium described the person and place in the audience); he has dark red hair and long eyelashes; cannot see the color of his eyes; appears to be about twenty years of age."

The gentleman in the audience asked for the name.

"William Hamilton, he says," you ought to to know me, Mr. Baker."

Mr. Baker recognized the spirit, and asked if there was any further communication.

"Yes; mother grieves much. Tell her I am happy but should be happier if she didn't grieve so much. Tell her I am not where she thinks I am; I am not with Jesus; but I am happy because I am with her."

This spirit was recognized by another person in the audience.

A TRIO OF FAMILY SPIRITS.

Three spirits were next described near a gentleman. One, a young lady who gave her name as Maggie, one, a young man who gave his name as Howard. Maggie held a small child, an infant, in her arms, whose name she said was Lizzie. They claimed to be the brother, sister and niece of the gentleman, who acknowleged the relation.

THE SPIRIT OF AN ARMY COLONEL.

The next spirit was that of a gentleman who appeared to be about fifty-five years of age; tall, rather stoutly built, hair gray or grayish, and wore cain whiskers. "He gives his name as Alexander Willis. No; he says that is not his name, but yours; his name is Key. This spirit has been in the spirit world but a short time."

He was a Colonel in the army."

This was the fact. The person in the audience was the well known Mr. Willis, and an intimate personal friend of the late Judge Key.

AN OLD SCHOOLMASTER'S GHOST.

Here the medium said: "The spirit of an old gentleman comes forward to the stage and says he has acquaintances in the room. He appears to be about sixty five years old, is tall but walks stoopedly his hair is dark but turning to iron gray. He says he once taught school in Pennsylvania, but was of late years in Cincinnati, and gives his name as Adam Hornung. Does any one recognize him? (Several did.) He says at the time he died he was President of the German Protestant Asylum." (This was correct.)

A DEAD THEATRICAL MANAGER.

A tall gentleman was standing near the door of the hall, whom the medium pointed out, and by whom the spirit of a man some fifty four years of age, apparently, and three or four years dead, was standing. The spirit gave the name of Dr Collins. The person by whom the Doctor was standing, was Mr. Thomas Whitehouse, the actor, who knew the Doctor when he was a manager of Wood's Tuentre.

A HIGH OLD SPIRIT FURNISHES A SENSATION.

The spirit of an old gentleman, described as full-faced with gray hair, gave the name of Bush Foley, and said he knew many in the room. The medium continued: "When you see Ella, give my love to her, and the boys also. Bush is doing well; tell him I am proud of him."—"The spirit says" continued the medium, "that Bush, in Leipzig" which is a fact. "Bush" is the name of Mr. Bushrod Foley, who is in Leipzig studying music.

There are many other curious cases in which the spirits were not only described so as to be known to friends in the audience, but test incidents in their lifetime stated, which were acknowleged to be correct. The *seance* lasted an hour, and at its close Miss Keyser came out of the trance state almost immediately. If it be all true, cui bono?

Proceedings of the Iowa Spiritual Convention.

Agreeably to the call of the Executive Committee of the Iowa State Spiritual Association, delegates met in the Good Templer's Hall, in Des Moines, Iowa, on Saturday, May 22nd, 1869.

Convention called to order by President Davis. Mrs. Mary Aylesworth and Peter Hampton were elected Vice Presidents, pro tem.

Edwin Cate, Peter Hammon, and Mrs. L. M. Davis, were appointed as a business Committee.

The Secretary was requested to read the Constitution,—the one adopted at the first Convention last October.

After much discussion, the following resolutions were passed:

WHEREAS: There is a lawful and licensed traffic in liquor, in the State of Iowa, out of which grows legitimately an uncalculable amount of crime and disease, attended with the squandering, annually, of our people of $35,000,000, together with a waste of productive industry of double that amount, and

WHEREAS. There are in the city of Des Moines, full half a hundred saloons and drug stores, engaged in this ruin, therefore,

RESOLVED: That we, the Spiritualists of Iowa in Convention assembled, take this method of expressing our hearty co-operation with the efforts now being made to rid Des Moines, and the entire State of these legal nuisances.

RESOLVED: That there is as much necessity for a thoroughly practical and ably qualified advocate of the spiritual philosophy to present its claims, as in any other department of life,—educational, mechanical, or anything else.

RESOLVED: That we limit the speakers to ten minutes time during conference meetings.

Adjourned.

EVENING SESSION.

Convention called to order by the vice president.

After a few general remarks, the following resolutions were passed:

RESOLVED: That O. H Godfrey be, by the Executive Committee of the Iowa Spiritual Association, constituted a "minister of the gospel," as Dr. P. Sprague was, so as to enable him to travel at half-fare, as the ministers of the "gospel" do, and be commissioned as a State Missionery of said Association, and authorized to go out and do all things that such Missionary may rightfully do, relying solely upon collections that he may make, as such, for his expenses and compensation, which collections he shall faithfully report to said Committee, and pay into the Treasury of said Association any excess of collections over expenses and $40,00 per month.

RESOLVED: That the Executive Committee be instructed to engage Mrs Addie L. Ballou, or some other lady lecturer, as a Missionary, to the extent of the money in the Treasury, and such as can be raised for the space of three months, at the best terms that can be obtained by the said Committee, and sent out to such places as shall be deemed most expedient.

A general conference was now had which produced a harmonizing influence over all.

Mrs. Addie L. Ballou, of St. Paul, Minnesota, was called to the stand and spoke for a few moments with soul cheering effect.

Mrs. Patterson, of Des Moines, next took the stand, and spoke upon the "Goodness of God."

Music.

Adjourned.

SUNDAY MORNING SESSION.

Convention called to order by President Davis. Another general conference was now had, after which the following resolutions were submitted to the Convention and adopted:

We deem it due to ourselves and others, that our views on vital points of religion and humanity, should truly be set before the world; not as a creed for the future, but as our views for the present, and until a better is proven to us. Therefore,

RESOLVED: That we believe the truest revelation of God to his children, is the revelation of to-day and not of yesterday; that the relationship existing between the Father and his children which allows revelations, is general and not confined to Isaiah, Paul and a few others of their age.

2. That this age has a better government, better machinery, better humanity and a better religion, than any previous age.

3. That these improvements grew out of the advance of thought, the Bible invariably having been quoted against the reform.

4. That we have no war with the Bible, but only with man's determination to fetter thought and effort by forcing us to take it as plenary and authority.

5. That we find but few, if any book, so contradictory and opposite in its presentation of truth and falsehood, reason and folly, light and wrong.

6. That in the relationships of mind to mind, atom to atom, mind to matter, we see a universal law, unchanging as God, which governs the same in movements of gross matter—table tipping, etc., of to day, previously as it did in the rolling of the stone from Jesus' sepulcher,—the opening, by the spirits, of John's prison door, their putting Daniel into a magnetic sleep, the hand-writing upon the wall that dismayed the Chaldean monarch, etc.

7. That there is not, nor can there be a vicarious atonement for any one; it would be inhuman to ask, us, let in God or man to the toiling of the race that no one can or should escape the bitter fruits of any violations of any law of our being, physical or mental.

8. That neither priestly "indulgence," sprinkling, baptism, nor any other foreign formality, nor any sudden and miraculous conversion, sanctification or new birth will atone for any transgression, change or eradicate physical deformities, or diseases, bring onto laced faculties into harmony, relieve us from the pangs of a guilty conscience, or pay the debt we will forever owe to the one we may have wronged, nor acquit us, until we have paid it, which is the hell, alike for all of God's children.

9 That we hold ourselves, in fact and in theory stated, responsible to any injured party, for redress, to the full extent of the wrong done; that here there can be no bankrupt law, no vicarious indulgence, no bought atonement, no jumping of accounts, no washing out or blotting over with ceremony or pretended charity.

10. That justice to the wrong doer, as well as to society, demands restraint as well as reform, and is accessory to reform.

Invocation by Mrs. Patterson.

Lecture by Mrs. Addie L. Ballou. She spoke for a full hour with great fervor,—discourse which will live in the minds of her hearers through life.

Music.

Adjourned.

EVENING SESSION.

Convention called to order by the President.

Music.

Exercises opened by Mrs. Patterson reading a poem, entitled, "Eternal Justice."

Invocation.

Lecture by Mrs. Ballou, after which the following resolutions were passed:

RESOLVED: That the Executive Committee be requested to defray the expenses of Mrs. Ballou in coming to this Convention.

RESOLVED: That the Executive Committee be requested to engaged the services of some good speaker from a distance, for the next Fall Convention, and to pay the same out of the funds in the Treasury.

RESOLVED: That we, the delegates to this Convention, tender our sincere thanks to the people and friends of Des Moines, for the kindness they have shown us.

RESOLVED: That we thank Mr. O. C. Bates, of the NORTHERN VINDICATOR, for the liberality he has shown in wishing to publish the proceedings of this Convention, and that the Secretary be requested to forward a copy of the same to him.

RESOLVED: That the proceedings of this Convention, also be published in the BANNER OF LIGHT and RELIGIO-PHILOSOPHICAL JOURNAL.

A communication from Volney, Allamakee county, was read and the name was moved to be recorded in the minutes of the Convention. Adopted.

Music.

Adjourned.

Thus, for the second time, have the Spiritualists of Iowa met together for the free exchange of thought, and the dissemination of truth. May the abiding angels of truth and harmony ever be with them.

H. C. O'BLENNESS, Secretary.

Below is a true report of the receipts of E. Sprague, State Lecturer, for three months, ending May 15th, 1869.

Prairie City,	$22 60
Warren county,	$15 00
Liberty Center,	$13,00.
Redfield,	$8 65
Exira,	$7,50
Garlan,	$5,00.
Nevada,	$8,10.
St. Johns,	$5 00.
Newton,	$8,95.
Albion	75.
Brooklyn,	$20 85.
Total,	$115 40.
Expenses,	$38,10.

W. W. SKINNER, Treasurer.

The Statue of Queen Victoria for Montreal.

The London *Enquirer* contains a description of a majestic statue of Queen Victoria for the city of Montreal,—the casting of which has just been completed:

"The colossal figure, which is ten feet high, independent of pedestal, has been cast in Florentine bronze metal, the proportions of which are, copper forty five; fine yellow brass, fifty; tin, four, and antimony, one. The effect of this mixture is a rosy tinged yellow metal, capable of taking a brilliant polish, and approaching when polished, the lustrous purity of silver. The sculptor (Mr. Wood) has shown the queen in an erect and commanding position, crowned and clothed in a classic manner. Her majesty's countenance is a fine representation of the typical Englishwoman; she bears in her hand a wreath of oak-leaves and acorns. Very great difficulty was experienced in forming this part of the mould, owing to the intricacy of the foliage and complication in the mould which it entailed; but, by the dint of skill and perseverance, the mould was formed so as to allow the figure to be cast in one piece. From the present stage, the statue will proceed to completion, under the immediate superintendence of Mr. Wood. However skilfully the mould may have been formed, the chiselers must proceed under the direction of the artist."

☞ Kind words are the brightest flowers of earth's existence; they make a very paradise of the humblest home that the world can show. Use them, and especially around the fireside circle. They are jewels beyond price; and more precious to heal the wounded heart, and make the weighed-down spirit glad, than all the other blessings the world can give.

☞ Miss Ida Lewis, the Newport heroine, has received a silver medal and a check for $100, from the Life Saving Benevolent Society of New York. A very handsome letter from the President, Royal Phelps, accompanied the gift.

Philadelphia Department

BY ..... HENRY T CHILD, M. D.

Subscriptions will be received, and papers may be obtained at wholesale or retail, at 614 Race street, Philadelphia.

Alleyne G. Chase, of Philadelphia.

Human life is not measured by the movements of the hand upon the dial-plate of time, nor by the swift rolling sands through its ever moving hour-glass. That life which expresses itself in deeds of goodness and love, and is ever plucking fresh flowers from immortal bowers, and scattering them along the pathway of earth, is full and rounded out, though its years may be few.

Our young brother who has just entered upon the verge of manhood, has left a sweet and blessed impress upon a large circle of friends, young and old, and his memory is treasured deep in the hearts of these. He was the son of Thomas and Harriet Chase, and was born on the 26th of March, 1849.

Young Alleyne was a beautiful child, and gave evidence of mediumistic powers very early in life. His mother was one of the earliest mediums we had in Philadelphia. He was one of the original members of the Children's Progressive Lyceum No. 1, in this city, and up to the time of his removal from our midst, was an active and efficient member, having filled several offices in the Lyceum. As a useful and active member of society, he was much respected, and his removal will leave a blank which will long be felt. In his own family, the world may never calculate the loss, nor know the sweet and beautiful consolation that those parents and brothers and sisters realize in the continued and sensible evidence of the presence of their loved one, whose visits, though angel, are not few or far between.

Brother, thy memory is precious to us, and we know thou wilt rest in peace, not in the cold grave; but in the companionship of the loved ones whom thou hast met on that bright shore beyond the veil, and while we treasure up the recollection of thy pure life, so full of noble deeds and self sacrificing acts, we would not call thee back, but only ask thee, brother, to help us to be so true and so worthy, that when our summons comes to join the innumerable caravan that moves beyond the silent river, we, too, may be as thou wert, ready to receive the blessed words, "Well done, good and faithful servant, thou hast been faithful in a few things, I will make thee ruler over many."

Communication From A. G. Chase, Late of Philadelphia, Through H. T. Child, M. D.

Among the blessed privileges which we as Spiritualists realize, not the least is the fact, that we can return with much more facility to our earthly friends, who are ready to receive us with kindly feelings. After several visits from my young friend, he spoke as follows:

"Oh, brother of earth, how little did I realize the interior bond that binds soul to soul, when I walked the earth. Now with clearer vision, I see all my earthly friends, and I know what is the true bond that holds us lovingly together. This deeper soul-vision brings with it a change. There are those with whom I associated very little, whom I now meet with stronger attraction soul-wise, than some with whom I had been much more familiar.

I have visited many of my earth friends in hours when their souls were unmasked by the shams and follies around them, and were asserting their rights. I would impress upon all these, that all that is lasting; that all that is true; all that is desirable of friendship and communion, belong alone to the soul, and that all the masks which are worn by earth's children, drop off, and we are glad to know that they are useless, and the soul, asserting its supremacy, stands forth "a thing of beauty, which is a joy forever."

The memory of my last days in the form, is rather indistinct. You have heard it said, that I suffered from the want of cold water. I did. But I wish you to say emphatically, that this would not have kept me in the body. When I stepped forth upon this beautiful shore, before I knew that I had left the form, a darling sister who had passed to this life before I knew her, clasped my hands in love and gave me a cup of cold water, sparkling like nectar, and cooling my parched lips.

They led me away quietly, and it was only when I gazed upon the earthly form and saw my friends weeping around it, that I realized the change which had come over me.

Oh, how I was disappointed. Life on earth had many attractions to me; there were many loved and loving friends, who held me firmly to earth, and a shade of sadness came over me as I thought of these; of the many unfinished plans that were thus suddenly cut off, and especially, of my own dear mother, so frail, and needing so much sympathy; but it was only a shade, for that mother, with a smiling face, looked from my now prostrate form, and saw me as I stood a spirit beside her, and she blessed God that he had given her such a son.

Then, too, I knew that I should be her companion and support still.

I turned to my brothers and sisters in the form and my desires were that I might comfort and strengthen them in all that was good and true and noble, and as I looked to my earthly friends, I rejoiced that I was in a condition to bless them. In this beautiful compensation, I was satisfied, and voices of sweetest music thrilled my ear with the words, "He doeth all things well."

It is hard to restrain the impulses of a new-born spirit, and yet it is very important to be calm and serene, in order that we may realize the changes which so swiftly pass before us in these new experiences.

I found myself frequently drawn into sympathy with various persons on earth, who were deeply moved by my sudden and unexpected departure from their visible presence, and it required considerable effort on the part of my friends here to keep me from coming under influences that would have retarded my progress and prevented me from attending my own funeral. This privilege, not always obtained by spirits, was granted me, and I stood beside my dear mother, and listened through her organism to the words of consolation and hope that were uttered there, and I would return sincere thanks, not only for the words spoken, but for that which was far more important,—the profound, heart-felt sympathy that was so freely given to our family and which was as sweet incense to my spirit.

After this ceremony, I felt more than ever the need of rest, and I have here learned, that there are two modes of obtaining this, which you will realize as belonging to earth also; the first, and that which I required at this time, was produced by the presence of loving and congenial spirits. They came around me, and breathed a quiet and holy calm upon my spirit, and while gentle zephyrs fanned my brow, and the balmy air was redolent with the aroma of flowers, I rested, oh! so sweetly, and strength came to me!

Earth's children have felt something of this. How often does the presence of loved friends remove the weariness that seems almost intolerable, but there are those, whose presence is a weariness unto the soul.

I had never realized this to such an extent as I now did. In this calm repose the panorama of my past life moved before me. I saw that I had left many golden opportunities unimproved, and determined that I would be more faithful in the future.

I lived over the joyous scenes of my life as really, then there came a time when I needed the other means of rest, which is the practical one of work. Working out naturally and spontaneously, the interior feelings of the soul. The most satisfactory rest comes in this direction, through the attainment of our desires, and the accomplishment of our objects.

My strongest wish at this time was to visit my earth-friends, and help them in their good resolutions.

I saw many of them a struggling with temptation of which the world knew nothing, and I said, let me go and help these; and I have been earnestly laboring in this direction, and some have been conscious of my presence and influence, while others, whom I have helped have not known anything about it. I have desired, as soon as, I could, to give you this account of my experience, because I perceived that some who read this, would become sensible of this fact, and thus enable me to labor more effectually with them.

I have many other things to say, and shall be glad to continue the account of these experiences when opportunity offers.

☞ It was an apt answer of a young lady who, being asked where was her native place, replied: "I have none; I am the daughter of a Methodist minister."

SPEAKERS' REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK.

[To be useful, this list should be reliable. It therefore behooves Lecturers to promptly notify us of changes whenever they occur. This column is intended for *Lecturers only*, and it is so rapidly increasing in numbers that we are compelled to restrict it to the simple address, leaving particulars to be earned by special correspondence with the individuals.]

J. Madison Allen will Lecture in Terre Haute, Ind., six months, from May 1st. Address box 269.

Harrison Augier, Calumus, Clinton, Co., Iowa.

C. Fannie Allyn, Stoneham, Mass.

Mrs. N. N. E. Andrus, trance speaker, Delton, Wis.

Mrs. M. K. Anderson, trance speaker, Taunton, Mass., P. O. box 48.

Mrs. Orrin Abbott, developing medium, 127 south Clark-St room 16.

Charles A. Andrus, Flushing, Mich.

J. G. Allbe, Springfield, Mass.

Dr. A. T. Ames. Address box 2091, Rochester, N. Y.

Mrs. Anna E. Allen, 147 West Washington street, Chicago.

Joseph Baker, Editor of the Spiritualist Janesville, Wis.

Wm. Bush, 163 South Clark St., Chicago.

A. P. Bowman, Joyfield, Michigan.

Rev. A. O. Barrett, Sycamore, Ill.

Dr. J. K. Bailey, Laporte Ind.

Dr. Barnard, Lansing, Mich., Lectures upon Spiritualism and scientific subjects.

Mrs. Sarah A. Byrnes. Address 87 Spring street, East Cambridge, Mass.

Mrs. A. P. Brown, St. Johnsbury Center, Vt.

Mrs. H. F. M. Brown. P. O. Drawer 6006, Chicago, Ill.

Mrs. E. F. Jay Bullene, 151 West 12th street, New York.

Mrs. Nellie J. T. Brigham, Elm Grove, Colerkin, Mass.

Mrs. M. A. C. Brown. Address, West Randolph, Vt.

Addie L. Ballou. Address Mankato, Minn.

Wm. Bryan. Address box 35, Camden P. O., Mich.

M. C. Bent, inspirational speaker. Address, Almond, Wis.

J. H. Bickford, Charlestown, Massachusetts.

John Corwin, Five Corners, N. Y.

Mrs. U. S. Coles, 735 Broadway, N. Y.

Warren Chase, 544 Broadway, New York.

Dean Clark. Permanent address, 24 Wamesit street, Lowell, Mass.

Mr. Cowen, 8th Charles, Ill.

Mrs. Augusta A. Currier. Address, box 815, Lowell, Mass.

H. T. Child, M. D., 634 Race street, Philadelphia, Pa.

J. P. Cowles, M. D. Address Box 1274 Ottawa, Ill.

J. C. Child, Inspirational Speaker, Campbell Adams Co. Ill

Mrs. Dr. Wm. Crane. P. O. box 935, Kikhart, Indiana.

Albert E. Carpenter. Address care of Banner of Light, Boston, Mass.

Mrs. A. H. Colby, Trance speaker, Pennville, Jay Co. Indiana.

Dr. J. H. Doty, Stockto Ill.

Miss Lizzie Doten. Address Pavilion, 57 Tremont street, Boston, Mass.

Henry J. Durgin. Permanent address, Cardington,, Ohio.

George Dutton, M. D., Rutland, Vt.

Andrew Jackson Davis can be addressed at Orange, N. J.

Mrs. E. Delamar, trance speaker, Quincy, Mass.

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"The Pen is mightier than the Sword."

SENSATION IN PLANTS, ANIMALS AND MAN.

In a former article, we alluded to the extreme sensitiveness of nature as manifested in various plants. The Sensitive Plant will tremble with fear, as it were, when ever touched, or the ground around it is jarred. It acts as if struck by lightning whenever rudely touched by man. The Judean Rose, an Eastern production, whenever cultivated in a soil not adapted to receive its offspring,—its seeds, will loosen itself, by disengaging fibril after fibril, until only one remains, and when a favorable gale occurs, it will take passage theron, and will never stop on its course until it finds a soil adapted to the wants of its seeds. The Resurrection Plant, first given by an Arab to a Mr. Dock, exhibits its wonderful intuitive intelligence—for what else can you call it—by unfolding its blossom whenever water is poured on it. In a few moments, however, it folds the same in a beautiful casket, where it will remain encased until called forth at the solicitation of man. This plant was first found by an Arab growing on the bosom of an embalmed priestess. He, of course, ascribed thereto marvelous powers.

We can scarcely appreciate the extreme sensitiveness of nature until we have turned our attention in that direction, and witnessed the wonderful *intelligence* that seems to be manifested in various plants. In plants, even, we witness some remarkable manifestations of inherent powers. They seem to possess a *soul* that responds to the action of humanity in various ways. In the action of the Sensitive Plant, we seem to see a manifestation of the keenest sensibilities, for no sooner touched than it shrinks within itself, evidently feeling the deleterious effects of a contact with rude man. The human soul—the soul of the sensitive—feels no easier the influence that surrounds it, than the Sensitive Plant.

Sensation as manifested in animals, is readily understood; for in them we see a nervous system with its nerve-centres, or batteries; but in plants we recognize no such arrangement. The dog will respond to the call of its master, and when hungry, will hunt for food. The Judean Rose manifests quite as much intelligence, for when cultivated in a soil not adapted to its wants, it will loosen fibril after fibril, and finally takes passage on some favorable breeze, and will never cease its course until it finds a place adapted to its wants. The Resurrection Plant, at the bidding of its master, will disclose a beautiful blossom, and repeat this operation a thousand times, if demanded. The question then naturally arises, when does sensation commence? In our opinion it never commenced. It had no beginning—will have no end. We talk glibly as to when life commenced; when sensation is first unfolded—when in fact, they never had a commencement, and can have no end.

It would be well to carefully weigh this matter, for we are well aware that we are assuming a position, in regard to the truth of which, we can give no ocular demonstration. Very true; yet, it is better to believe nothing; to deny nothing, than to believe an error or deny a truth. Starting out, then, with that idea, we shall only reason from the manifestation of those objects around us—believing nothing, denying nothing, letting the reader carefully weigh each position we make, and reject or receive it as best suits his purpose.

What, then, is life? To the natural eye, comparatively few manifestations of life, are exhibited. Men and animals moving around us, contain within them manifestations of life; and for ages that man would have been called a fool, fanatical, laboring under an hallucination, who would have declared that in the water we drink, air we breathe, and food we eat, was animal life, as vital as that exhibited in men or animals.

The microscope reveals the astounding fact, that in sugar, in vinegar, in water and in the air also, are animals, invisible to the naked eye. In a quarter of an ounce of raw sugar are myriads of living creatures with four well defined legs, and in a powerful microscope, they appear as large as beetles. It has been proved that in every pound of unrefined raw sugar there are 100,000 active animals. Take for example, the amœbs, which to all appearance is a lifeless mass, yet it moves around, though having no limbs, no stomach, no eyes.

The question, then, of course, naturally arises, when does life commence? At one time in the age of the world, it commenced with man and animals, visible to the naked eye. The microscope, however, revealed the fact that myriads of animals exist around us invisible to the naked eye, and now we have convincing proof that the amœba, though possessing no eyes, stomach limbs or nervous system, yet it moves and seems to manifest a certain degree of intelligence. The day is not far distant, when animal life will be traced much farther than at present, and we would not dare say, considering the progress that has been made in the past, that life and sensation are not an inherent quality of all things. It might be well asked, what can be learned by a discussion of a subject so abstruse in its nature, and in regard to which all conjecture must be mixed up with a certain degree of doubt? Many things, of course. Why not ascribe to all things life? If God is infinite, where is there a nook or corner where he cannot be found? Deny to God infinity, separate Him from the myriads of worlds that float through space, place Him on a throne in some quiet remote corner, and then you can, if you wish, separate life from the various *inanimate* (?) objects that surround us. But so long as you admit His infinity, at that moment you cannot separate life nor sensation from anything that the eye can behold. It is true, you do not see manifestations of sensation in many things. You can not feel the pain in your neighbor's tooth You have no outward evidence that man is endowed with thought, any more than the stone or clod of earth. You never felt the pain of your neighbor; you never saw within his brain a single thought.

As God is infinite, He must necessarily embrace every thing; for it would be impossible to have two Infinites occupying the same space at the same time. Being infinite,—and embracing all things,—by no process can you separate man, animals, or anything else from him.

The various orthodox churches reason to little effect when they ascribe to God infinity, and then in the next breath, declare man is wicked and perverse above all things, when in fact he is a part and parcel of the very God they worship, admitting their first position to be true, that God is infinite.

Man in all ages of the world has been looked upon as the noblest work of God, making it appear, of course, as if God were the architect, and man the object upon which he exercised his skill. Now we wonder really if such were the case. First, he was, according to Mr. Orthodoxy, made out of the dust of the earth—a good evidence of course, that the dust of the earth has life, for by no process could it impart what it does not possess itself. Then a deep sleep fell upon Adam and God took a rib from him and made a woman. We, however, entertain a different idea in regard to the creation of man and woman. Matter is eternal,—not one particle of it can be annihilated. If matter always existed, and we presume no one would dare assume to the contrary—why not sensation, that seems incorporated with it? It one has existed throughout all time, the other has also. Man has the sense of feeling through the instrumentality of the nervous system, and the nerve-centres, or batteries, as we term them. Sever the lumbar vertebra, and all sensation below the part is to all appearance, gone. It may exist, but you are no more aware of any feeling there, than you would be aware of the feelings or pains of another. The sensation may not destroyed, but the communication to the brain is cut off. Telegraphic communication is destroyed.

Knowing then, that matter always exists, it can possess no characteristic, as manifested in man, that did not always exist with it.

THE UNPOPULARITY OF MEDIUMS.

The isolated condition of mediums, socially considered, is no less a remarkable fact, than an evidence of the gross injustice ignorantly inflicted upon these bearers of truth from angelic abodes to mundane beings. It is a fact too well attested by history to need more than a mere mention, that the world's saviors, from Socrates to the days of Jesus, and from Jesus to H. M. Fay, and hundreds of other modern mediums, have had to suffer the scorn and contempt of their fellow mortals; often more harrassing than the sufferings of death itself, to a sensitive soul.

This is, as in the case of the murder of Jesus by the Jews, done, and perpetrated in ignorance by such as are not philosophic—"know not what they do," or why they do it. Did they know that mediumship was "a gift," as St. Paul would say, or a result of ante-natal influences and conditions,—that they were, in a Bible way of speaking, chosen and anointed of God, a orthe Spirit, they would evidently have compassion, and the world would be greatly the better by it. But the doctrine of free agency, which Jesus suffered death to disprove, comes in to blind the multitude and curse the world,—ever being as a stumbling block in the way of progress.

And if Jesus suffered death for the sake of the simple primitive truth of man's dependence, in will and action, upon the great Spirit, whose eternal will he came into the world to do, it follows that still others do; who must continue to suffer under the power of that spirit, made manifest through a Father or Mother, or both, in heaven, (guardian spirits), in spreading the light of truth, that God, a Spirit, is in all, surrounds all, and comprehends all; and hence that free agency is a myth—an idea belonging to the ancient systems of heathen mythology.

To Spiritualists, these remarks ought to be considered uncalled for and unnecessary. But as painful as it is to admit the fact, they, as a body, with a few bright and shining exceptions are the very people to whom they apply, and who as progressive reformers, should most earnestly and prayerfully consider the subject of mediumship,—its cause and the influences that direct and influence this class of sensitive souls. It is a fact well attested from angel sources that no person can become a medium for the simple asking; and it is equally well attested that they are not the positive or controling power. Hence the prevalent idea, even among many Spiritualists, that mortals or mediums can "call up" spirits at their will and dictate to and control them, is unpardonably weak and erroneous, and has not unfrequently resulted in receiving many very foolish and contradictory communications, the cause being, as is too often the case, with those seeking communications, that they desire, spirits should give only such communications as are pleasing, popular and not in contradiction to time honored notions and customs.

This weakness in mankind to bow at the shrine of St. Custom, unfortunately is a weakness which Spiritualists have not outgrown. Our fellow medium and brother, A. J. Davis, was instrumental in cautioning the American people against the wiles and machinations of this fiend and foe to goodness and progression. In his "Present Age and Inner Life," and in his new work "Spirit Mysteries Explained," page 166, may be read the following:

"Be watchful, oh Americans, lest ye become worshipers at the shrine of St. Custom! This saint is the foe of all true manhood and nationality."

Mediums are, from the necessity of man's being a progressive being, necessarily innovators, the bearers of truths calculated to advance the mind in love, charity, freedom and good will towards God and all His works. Hence they are ever at antipodes with his Saintship, popular custom. For no sooner does one medium or worker demonstrate one truth, and it becomes a fixedness, than another is developed; and thus the work of progression is carried upward and onward through a continued series of agitations, and as a very natural sequence, the innovators, mediums, have ever suffered neglect, abuse and even death; and we cannot conceive of the time when such will not be the case. But of one thing we can conceive, and that is, that philosophers of the Jesus Christ school should rise above such prejudices, by learning of the causes rather than studying the effect, which is all that can be known by merely observing the medium.

That many bright examples have been developed by and through the agencies of Spiritualism, we are happy to be able to chronicle, as well as that our hope is that more study and more patience and charity be exercised towards all mediums; for, so far as as we know, not a single radical medium has any popularity among Spiritualists, save with the few exceptions that now and then arise, who are to the light of progress, what stars are to a dark and cloudy night; therefore even those who profess sympathy for mediums even, may find room to cherish more.

RELIGIOUS INSANITY.

Insanity from over religious excitement has been prevalent in all ages of the world; but more recently the opponents of Modern Spiritualism would fain have us believe that it was the only or principal cause of insanity. And whilst we admit that the mind may be unbalanced by a knowledge of the realities of the continued existence of the soul beyond the confines of the tomb, in a few solitary instances, yet we affirm, and defy successful contradiction to the contrary, that the tendency of the realization of the possibility of communing with the supposed dead is calculated to encourage and strengthen the mind; and if insanity should ensue, it would be more likely to be the result of excessive joy, to know that the barrier, which death had heretofore been supposed to put up between the two states of existence, had been removed, and kindred, friends and lovers, could meet midway, as it were, between the heavens and earth, and hold sweet communion. But that the gloomy doctrines of the popular creeds of the past and present,—of an offended God, and an eternal hell, with all the accompanying excitements, called, revivals, to avert the wrath of the former and the horrors of the latter, are, and were, calculated to drive mankind mad, is not at all to be wondered at.—And reports from our insane asylums do but too well attest its power and influence in that direction.

The New York *World* publishes an interesting account of a case of religious aberration extending to an entire family in Caldwell County, North Carolina, and resulting in the insanity of apparently every member of the household, and the murder of the mother and daughter by the father and brothers; which, if occurring among spiritualists, we should not soon have heard the last of it. The case is one which is at least ten times more horrible than the Mc Ewen affair that occurred at Newark, New Jersey, a little over a year ago, and threw the country into such a wonderfull blaze of excitement. But as this case occurred within the folds of the popular and reigning creeds, nothing but a mere mention is made of the frightful and shocking circumstances by the secular and religious press.

The particulars as we glean them, are that the family consisted of James Land, fifty years of age, his wife, two daughters of full age, two younger sons and two infant children. They were of the low-down white class, ignorant and very poor, but previous to their aberration they were remarkably quelt, industrious, religious and affectionate as a family. Last August, their religious feelings were greatly aroused at a protracted meeting, where, "for nine days and nights, from 9 A. M. to 10 P. M., preaching was kept up by three ministers, with brief interruptions for meals." As the result of the excitement thus aroused, the family resolved itself into a continual meeting at home. The mother and daughter exhorted, and soon had visions and prophesied. One of the daughters, Sally, at length believed herself to be "the true God," and at times regarded her sister Polly as a person to be "sacrificed." The mother soon conceived that Sally was the devil, and ordered her husband and sons to shoot her, which they did, and burned her body. For this they were arrested and committed to the County Jail, where, being all confined in the same "cage," the two sons strangled their mother, apparently under the full influence of the kindred delusion that she had bewitched them. During their trial they appeared too demented to entertain the least sense of remorse or regret, and when acquitted on the ground of insanity they received the verdict with idiotic indifference.

AFTER LIFE, OR DISEMBODIED MAN,

By Dr. B. P. Randolph, is a work of thrilling interest, and should be in the hands of every Spiritualist. Dr. Randolph is one of those pleasing fascinating writers, whose sentiments gleam with beauty, in foreshadowing the Location, Topography and Scenery of the Supernal Universe.

Send for this book, and we will guarantee that you will be highly entertained. Price $1. For sale at this office, 192 South Clark Street.

☞ Every sin buys pleasure at the price of peace.

PLANCHETTE.

Some months ago in consequence of the marvelous certificates in a "scientific" Journal and other papers, we bought one and gave it a fair trial. We have made every endeavor to find a person under whose manipulation it would perform the antics ascribed to it, but without success; mediums and non-mediums showed the same result. The instrument writes in no other way than a pen writes; that is, by the force of human muscles. It is true that from the extreme ease with which it moves on its rollers, few persons can hold their hands so still, for five or ten minutes, as not to give it some motion, and however slight the pressure, the pencil at the other end will show it by a corresponding zigzag mark. This is done unconsciously, and we do not deny that an imaginative mind may be so far unconscious of its own doings, as to fancy that the hand remains passive, while writing intelligible words and sentences. But we know that when we write with it there is a volition, at least enough to give a direction to the muscles, and the same has evidently been true in the case of all whom we have seen use it. It is in short, nothing but a pen, with a very delicate machinery for making the smallest amount of muscular pressure accomplish the largest amount of visible movement.—*American Baptist*

Those who are determined not to be convinced of the beautiful truths of Spiritualism, are generally very weak in their argument against it; and, not being willing to ascribe the wonderful movements of Planchette to the agency of spirits, they fall back on the exceedingly weak notion that "the imagination" is the chief agent in causing it to move, and that in no case do spirits have anything to do with the phenomena.

But it is strange, very much so indeed, how the imagination can indite poetry, write the the names of deceased persons, strangers to the mediums, give tests of spirit presence in a variety of ways, as well as prescribe for the sick.

This notion that many entertain who have not the ability or willingness to understand the philosophy of spirit intercourse, of attributing the cause thereof to the imagination, or the unconscious action of the mind, is certainly entitled to no credit, and only reflects the wonderful weakness of those who entertain this reason as a last resort.

It does not follow that mediums for other manifestations, will find Planchette moving under their hands, but far more frequently under the hands of those who never had any experience in Spiritualism, and hence it is, that Planchette has become such a dangerous "Toy" in Orthodox Society, and more especially so, since it is known that mediums exist amongst all classes of people, from the self righteous Orthodox, up to the inspired Spiritualists. There is hardly a family but one or more of the members thereof, is sufficiently mediumistic to enable the spirits to control Planchette and write therewith some wonderful truths. Thus:

"God moves in a mysterious way,
His wonders to perform,"

and the Rev. Editor will find ere long that his readers have opinions and experiences widely differing from his own in this matter, and of such a positive nature, as to throw discredit upon those who have been looked up to for wise counsel in all matters of faith; and thus disintegration goes on, and the bonds severed which bind so many in the most abject slavery to creeds and dogmas. So go on, Brother, and express your opinions often and freely,—true it is hard to kick against the pricks, but suffering must be endured that the people may be liberated! and it is meet that blood should flow from the heels of such as you.

Planchette is for sale at this office, and with a full knowledge of its many virtues, we can recommend it to the people.

CHARLES H. READ,

We are in receipt of the Waterbury *Daily American*, a Connecticut paper, containing a report, professing to have detected the reputed medium, Read, as an impostor. We place but little confidence in the report, and yet we know nothing except by report, of Mr. Read or his mediumship. The *Daily American* says:

"Subsequently a warrant was obtained, and Sheriff Blakeslee made himself manifest and put the swindler into confinement, where he still remains, unless his spirit friends have set him at liberty. It would be an excellent opportunity for them to exert their power, for if they outwitted Blakeslee it would be a big feather in their spiritual caps—so to speak. His case will probably come before Judge Gillette this morning, and the spirits will have a chance to testify."

Mark you, the editor of a paper called *Daily American*, in the last half of the nineteenth century, seems to enjoy the imprisonment of mediums, and with as much zest as was often manifested by his ancestors, who hung the witches, and banished the Baptists and Quakers from the land he now lives in, to say nothing of the lesser crimes they committed in the name of religion, seems to think that the medium is bound to remain in prison unless released by his spirit friends.

Perhaps the editor of that paper may recollect a similar case of the astute Jews, calling upon a celebrated medium, then of doubtful moral character, to come down from the cross to which he was nailed, wisely wagging their *little* knowing heads, saying, "others he could save but not himself."

A NEW PROPOSITION.

To any one who has been a trial subscriber to this paper, we will send it for three months longer on the receipt of *fifty cents*.

That will barely cover the expense of the blank paper, and putting the name of the subscriber upon the regular mailing machine liste.

Hereafter, the rate of three months' trial subscribers will be *fifty cents*.

We have sunk several thousand dollars during the last five months, that we have sent out our papers to trial subscribers at *twenty-five cents* each.—The JOURNAL is now *extensively* and *favorably* known, and it is but justice that our friends should pay at least *two-thirds* of what it costs.

The labor and perplexity attending our trial list, has been beyond all expectations, and to avoid which in future, we have determined to put all new trial subscriber's names on to the regular list, as a guarantee against all mistakes. To enable us to do so, we must receive at least *fifty cents* for three months' trial subscription, and we will take a renewal for the second three months also, for *fifty cents*.

Will our friends be so kind as to make another effort to circulate the JOURNAL, on these most liberal terms, thereby aiding in disseminating widely, the principles of the spiritual philosophy!

We return our most heart-felt thanks to those who have already done much for us.

DELINQUENTS.

Delinquents must expect to be prompted every week, until they remit what is justly our due from them for the JOURNAL. We are making great sacrifices every week to give our readers an acceptable paper. To do that, we must have the money that *justly belongs to us*. We regret being under the necessity of publishing these calls to be read by all of the subscribers to the JOURNAL. Those who are not in arrears will pardon us, when we assure them that this article is not intended for them!

TRIAL SUBSCRIBERS.

Our terms for three month's trial subscribers, are fifty cents, and have been for the last four weeks, and yet we are receiving applications under the old proposition. The best we can do in such cases, is to send the JOURNAL for six weeks for twenty-five cents.

BANNER OF LIGHT ILLUSTRATED—A NEW FEATURE.

We see by their last number, that the publishers of the BANNER OF LIGHT have inaugurated a new feature in this ever welcome paper, namely, the publication of Accredited Spiritual Phenomena, illustrated. This is done, they inform us, in order to keep pace with the ever inquiring mind of man into the mysteries of nature. Word-pictures, we are aware, do not convey the idea sought to be portrayed, so vividly and accurately to the mind as "fac-similes" of the scenes destribed by engravings representing actual occurences. These pictorial illustrations are to appear in every number of the BANNER for several months, accompanied by interesting matter, descriptive of the spiritual manifestations in times past, similar to those witnessed to-day in our midst. Success to our enterprising brothers.

We love to see progressive unfoldment of beauty in the external, as indicative of true worth within. The RELIGIO-PHILOSOPHICAL JOURNAL, will imitate its worthy cotemporary in all that is valuable, and if possible, excel, if an opportunity shall offer.

☞ Virtue ever rewards the possessor.

Literary Notices.

The "Ladies Own Magazine," Vol. 1, No. 6, published at Indianapolis, and edited by Mrs. M. Cora Bland, is before us, and furnishes evidence of fine literary taste and ability.

"The Radical" for June contains a large number of interesting articles, all of which will richly compensate those who may read them. The articles on "Woman Suffrage," "Manna from Heaven," and the "Piety of Pantheism," are alone worth the price of a year's subscription.

The "North Western Farmer," a Magazine of Western Life, published by the North Western Farmer Co., at Indianapolis, Indiana, comes to hand, profusely illustrated, and though we are no practical farmer, we judge that it is just the thing for those who are tilling the soil.

Personal and Local.

Mrs. Laura De Force Gordon is on a brief visit to her friends in Wis. Address for two months, La Crosse, Wis., Box 505. Permanent address, Treasure City, White Pine, Nevada.

Will *not* receive calls to lecture 'till further notice.

A. E. Carpenter lectured at Rockbottom, Mass., Sunday, June 6th.

Dr. A. B. Child lectured at South Royalston, Vt., last Sunday.

Mrs. Amelia H. Colby's residence is now at Penville, Ind.

J. M. Peebles lectures at Portland, Maine, during June.

The Davenport Brothers have been holding seances at Augusta, Me.

Our worthy co-laborer, E. V. Wilson, has been in the City occasionally during the past week. His wonderful tests are making proselytes each day.

Amusements.

The present week is the last one of the regular season at Crosby's Opera House. "Ixion, or the Man at the Wheel," interspersed with parts of "The Field of the Cloth of Gold," will be continued through the week.

Next week, commencing on Monday evening, June 7th, will be inaugurated at the Opera House, the great play, entitled "The Forty Thieves;" which has for months been so popular in New York.

McVicker's Theatre boasts of Mark Smith this week, the well-known and popular comedian.

"Foul Play" has been revived by Mr. Aiken at the Dearborn Theatre, in a most admirable style; the increased stage facilities which he enjoys, giving him greater advantages than when he played it at Col. Wood's Museum. The scenery is splendid and the cast is very strong; all of which will conspire to give its second appearance in this city a long run.

At Wood's Museum, the play for this week has been "Colleen Bawn," concluding with "Family Jars."

A series of benefits have been given to a number of the company during the week. There is in rehearsal for the boards of this stage a new local drama, written by a gentleman of Chicago, entitled "The Crimes of the Garden City."

On Monday, Tuesday and Wednesday, June 7th, 8th and 9th, Forepaugh's great Combination Show, Menagerie and Circus, under two mammoth pavilions, will give two exhibitions daily—afternoon and evening, at the corners of West Madison and Elizabeth streets. One ticket secures admission to both exhibitions.

"THE ADVENT OF IDEAS."

We have received an excellent article from J. Finney on the above subject, accompanied with illustrations. We would gladly publish the article, if he will render the same intelligible to the general reader, without the accompanying diagram.

$100 REWARD.

Thos. Mc Kenstry, Superintendent of Police, Cleveland, Ohio, has offered the above reward for information that will lead to the arrest and conviction of the persons who broke in the office of the "American Spiritualist," on the 25th of April.

CONVENTION.

The Quarterly meeting of the Society of Spiritualists of Nunica, Ottawa Co., Michigan, will be held at the Bartholomew School House, on the 19th and 20th of June next, commencing Saturday at 2 o'clock P. M. The speaker engaged is Lydia Ann Pearsall. A cordial invitation is extended to all lovers of progression. Come friends, and help us to have a good time.

O. W. MURRAY.

Nunica, May 16th, 1869.

Anniversary Meeting at Sturgis, Michigan.

The Spiritualists, Friends of Progress, of Free Thought and Free Speech, will hold their Annual meeting at Sturgis, Mich., on Friday Saturday and Sunday, the 18th, 19th, and 20th of June.

Able and distinguished speakers from abroad will be in attendance to address the people on that occasion. A general invitation is given to all to attend this meeting. It is expected that there will be the largest gathering of the people, at this time, that has ever attended these meetings in this place. Ample provisions will be made to accommodate strangers from abroad.

By order of the Committee.

Sturgis, Mich., May 11th, 1869.

Sixth National Convention, or the American Association of Spiritualists.

TO THE SPIRITUALISTS OF THE WORLD:

The Board of Trustees of the American Association of Spiritualists have made arrangements for holding the Sixth Annual Meeting at Kremlin Hall, in the city of Buffalo, State of New York, commencing on Tuesday, the thirty-first day of August at ten o'clock in the morning, and continuing in session until Thursday, the second day of September.

We therefore, invite each State Organization to send the same number of delegates that they have Representatives in Congress, and each Territory and Province having an Organized Societies is invited to send delegates according to the number of Representatives, and the District of Columbia to send two delegates to attend and participate in the business which may come before said Convention.

By direction of the Board of Trustees.

HENRY T. CHILD, M. D., Secretary.
934 Race street, Philadelphia.

SPECIAL NOTICES.

Hop Yeast Cakes.

Winslow & Co's Hop Yeast Cakes are being extensively circulated as Mrs. Winslow's Soothing syrup.

Overwhelming Success Of the Great Spiritualistic Remedy.

Read in another column, "A Panorama of Wonders by the great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders."

For sale at this office.

Address S. S. JONES, 192 South Clark St., Chicago.

Important to Ladies.

We call the special attention of our lady readers to the advertisements in another column, headed "FOR LADIES ONLY," and "WANTED—LADY AGENTS." Mrs. Morgan and Miss Williams have articles for sale which should be in the possession of every lady. Send for a circular. A good chance is open to Agents—as money can be made by those who take the Agency.

no9tf6.

Dr. Wm. Clark's Vegetable Syrup.

EDITOR JOURNAL:—Having by me a bottle of Dr. Wm. Clarke's, Vegetable Syrup, prepared by Mrs. Jeanie W. Danforth, and hearing that the husband of our milk-woman, had been long confined to his room from the effects of a fall from a building, which injured his side, some year and a half since. Suffering with pains from internal tumors, I sent him the bottle of the said syrup, with directions to have his side bathed with hot salt and water, by a healthy colored woman, and to take the syrup internally. The result of which was, that in ten days, he was out and at his work. [that of a common laborer.]

His wife, a devoted Catholic, said, "She had spent quite $100, upon him for doctors, with no good result; but having faith in good Spirits, she would try this."

He name is McCarthy and he lives in this place, No. 116 Prospect St. Yours Fraternally.

ABBY M. LAFFIN FERREE.

Georgetown, D.C., January 7th, 1869.

Tilyor's Bed Springs.

Don't fail to read the advertisement in another column. Any man who wants a good paying agency will do well to send and get a set for a sample, and go to soliciting for them. They are so light, as to be easily carried under the arm, and once seen by housekeepers, a sale is almost certain. Mr. Taylor will furnish agents on such terms as to make it profitable business for any energetic man.

ADVERTISEMENTS.

VITAL FORCE.

How Wasted and How Preserved.

BY E. P. MILLER M. D.

This is one of the most valuable books ever published. It is could be read and heeded in every family it would do more to prevent sickness, preserve health and prolong life, than any other one thing.

Parents should read it, and give it to their children. Young married people should read it; young men and women should read it; and everybody should practice the purity of life which this book inculcates. Price, paper, 50 cents, muslin $1.

Address S. S. Jones, 192 South Clark Street, Chicago.

IMPORTANT TRUTHS.

A Book for Every Child.

BY MRS. E. P. MILLER, M. D.

This book is designed as an aid to parents and others in teaching children truths for the purpose of preventing the formation of evil habits which destroy health, happiness and life.

Parents would read it and give it to their children, or impart to them a knowledge of its contents. Price only 20 cents.

Address S. S. Jones, 192 South Clark street Chicago.

A LECTURE IN RHYME,

ON

THE PAST, PRESENT AND FUTURE.

By Mrs. F. A. LOGAN.

An Exceedingly Entertaining and Instructive Lecture. Delivered to Large and highly interested Audiences in different parts of the Union.

The Author, yielding to the urgent requests of her numerous friends, has consented to have it printed.

Sent postage paid on receipt of 25 cents.

HOW TO BATHE.

A Family Guide for the Use of Water in Preserving Health and Treating Disease.

BY E. P. MILLER, M. D.

Water, when properly used, is one of the most effectual Health Preserving and Remedial agents known to man.

This work fully discusses the properties, and modes of using it; describes minutely all the various water applications; both in the healthy and the sick, and explains the method by applying it to each particular form of disease.

Price 50 cents. Address S. S. Jones, 192 South Clark Street, Chicago.

THE BOOK OF THE TIMES.

JUST ISSUED,

PLANCHETTE,

OR THE

DESPAIR OF SCIENCE!

BEING A FULL ACCOUNT OF

MODERN SPIRITUALISM, ITS Phenomena,

AND THE VARIOUS

THEORIES REGARDING IT:

WITH A FULL SURVEY OF

FRENCH SPIRITISM.

BY EPES SARGENT.

This long-announced volume, from the pen of a well known American man of letters who has given, for the last thirty years, much attention to the subjects treated, will not disappoint public expectation.

"Planchette" is a thorough and careful survey of the whole subject of well attested phenomena believed to be Spiritual. Beginning with

MODERN PHENOMENA

That broke out at Hydesville and Rochester in 1847, and which have claimed so much of public attention here and in Europe, the writer, after giving a most interesting account of such contemporaneous incidents as are commended by irresistible testimony to be the consideration of all liberal and thoughtful persons, shows their perfect analogy with the well-attested marvels of the past, the phenomena of witchcraft, somnambulism, clairvoyance, &c. The author then gives the various

Theories of Investigators

Who admit the phenomena but reject the spiritual hypothesis; and the reader will be surprised to find what a change is taking place in the opinion of the scientific world in respect to the genuineness of these manifestations.

Science is fast abandoning the "pooh-pooh method of denial" with which to treat the subject.

The subjects of the chapters are:

WHAT SCIENCE SAYS OF IT;

The Phenomena of 1847;

MANIFESTATIONS THROUGH MISS FOX,

Including the extraordinary experiences of Mr. C. F. Livermore, of New York;

Manifestations through Mr. Home:

THE SALEM PHENOMENA;

Various Mediums and Manifestations:

THE SEERES OF PROVORST

KERNER STILLING;

MISCELLANEOUS PHENOMENA;

THEORIES,

COMMON OBJECTIONS,

TEACHINGS,

SPIRITISM,

PRE-EXISTENCE,

PSYCHOMETRY,

COGNATE FACTS AND PHENOMENA

"Planchette" is appropriately dedicated in an interesting preface, to Hon. William Mountford, of Boston, well known as an investigator.

The book is thoroughly edited, and the reader has but to glance at the elaborate index to see the extent of the ground that the author has gone over.

Considering the amount of matter it contains and its

DEEPLY INTERESTING CHARACTER,

"PLANCHETTE"

Is the Cheapest Book that has appeared for Years.

It can not fail of an extensive circulation.

Price, in illustrated paper cover, $1.00; in green cloth, $1.25.

For sale at this Office. Address S. S. Jones, 192 South Clark street, Chicago, Ill.

A NEW BOOK.

THE FUTURE LIFE:

As Described and Portrayed by

SPIRITS,

Through Mrs. Elizabeth Sweet.

WITH AN INTRODUCTION BY

JUDGE J.-W. EDMONDS.

This book contains fifty-nine chapters. Each chapter being an separate and complete in itself and treating in the reality and naturalness of life beyond the grave. Individuals of all classes comment and tell their different stories, giving a sketch of their earth life, their death, and their first sensations and experiences on awakening to the realities of spirit life, their progress afterward and their present condition. The proud Queen and the outcast Magdalen, the slave and the statesman, the preacher and the infidel, the rich man and the beggar, all come, and by their brief and simple history, show us how our lives here on earth affect our entrance and condition in the future life.

Price $1.50; postage 20 cents.

For sale at the BANNER OF LIGHT BOOK STORE, 158 Washington st., Boston, Mass.

SPIRITUALISM.

Just published, the following valuable work.

PLANCHETTE;

OR, THE DESPAIR OF SCIENCE.

Being a full account of Modern Spiritualism, its Phenomena, and the various theories regarding it. With a survey of French Spiritualism.

This long announced volume, from the pen of a well-known American man of letters who has given, for the last thirty years, much attention to the subjects, treated, will not disappoint public expectation.

Planchette, is a volume of 416 closely printed pages, and is sold for the very low price of $1.50 in paper covers; or, in cloth $1.25, mailed post-paid on receipt of the price by the publishers.

ROBERTS BROS.
Boston.

PLANCHETTE—THE DESPAIR OF SCIENCE.

This above named work is one of the very best books ever publi hed. Every Spiritualist throughout the country should send for it at once. It abounds in facts demonstrating Spiritualism beyond cavil. The secular press everywhere speak in the highest terms of it. The work has passed to the third edition in about as many weeks.

For sale at this office. Sent by mail on receipt of $1.25 and 16 cents for postage.

Address S. S. JONES, 192 South Clark st., Chicago, Illinois.

Wanted In Every Family.

The Disease Preventative Lamp-wick. Non explosive. Direct Allegheny City, 9 doors from the corner of Webster street. James H. Reed.

no9 vol 6,tf.

A FORTUNE IS ANY STATE—Rights for Sale—New patent articles for every female. Sample $2. Address INVENTOR, P. O. Box 2435, N. Y.

Spiritualism Always Radical and Revolutionary.

Spiritualism is profoundly radical and revolutionary in all of its movements. This is evident to the most casual observer. The unseen intelligences which we encounter, do nothing after the old fashion, and seem determined that all things shall pass away, and all things shall become new—In no branch of the grand spiritual movement, is this more conspicuous than it is in what may be called the healing art, or the application of the spiritual forces, to the present actual, suffering spiritual and physical condition of the sick and the diseased, whether it be by the laying on of hands, or by the internal administration or the external application of medicines or no medicines at all, the spirit is the same everywhere.

As the most remarkable and unparalleled of the recognized spiritual methods of healing of the present, we would refer to the Positive and Negative system, which, as is well known, was projected through the mediumship of Mrs. Amanda M. Spence, and is established in the Positive and Negative Powders which have been used, in principle, in practice, and in results, the radical school of the day, presenting nothing that bears the remotest resemblance to them. They embody a deeply radical and revolutionary movement, as widely different from the system of modern drugs as it is possible as to be the language of books; while, in results, or curative effects, the difference is so vast that a comparison is barely possible. I make this statement without pretension or boastfulness, but with a full knowledge of both sides of the question. Being myself an educated physician, and having been for several years practicing in the old school of medical science in the West, I fully understand the old system, and I know the full extent of its curative powers; and, moreover, having had the subsequent management of the spiritual system of Positive and Negative ever since its projection into the world through the mediumship of Mrs. Spence; and having during the past four years and a half, successfully treated thousands of patients, far and near, in all parts of the United States and Territories, with the Negative and Positive Powders, I fully understand the spiritual system, and know its full extent of its curative powers, and moreover, having had the advantage of being called in instituting a comparison. That comparison shows the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders to be superior to the old systems in the following prominent and most important respects, as well as in all others.

1st. In its scientific principle. The healing principles of the spiritual system, in the classification of both diseases and their remedy, is, that every disease is either Positive or Negative in character, and that the remedy, therefore, should either be Positive or Negative. This is a principle which has reference to the intensely invisible causes of disease, and not to its outward, visible effects or appearances. But the old systems base their classifications, not upon the intensely invisible cause of disease, but upon the external, visible effects which that cause produces—in other words, upon the external phenomena of disease, or the outward appearances which disease puts on. In this respect, the simplicity, naturalness and truthfulness of the spiritual system, combined, is the most casual observer and even to the medical profession the most so.

2d. In its practical operation. Whoever has watched in the sick room of a patient under the old system of treatment, or still better, whoever has visited the wards of a public hospital, must have been sickened, disheartened and discouraged at the endless and disgusting round of purging, vomiting, nauseating, sweating, cupping, blistering, salving and the great variety of other visible, external and often violent efforts which the physician intentionally produces, or endeavors to produce, in keeping with his principles of counteracting the visible, external and violent effects of disease. But the practical operation of the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders, is radically different. They act on the invisible cause of disease; and it is true they neither produce, nor are they intended to produce, any visible, external or violent effects—no purging, no nauseating, no vomiting, no sweating, no cupping, no blistering, no physicking, no salving, but they silently, gently and soothingly pervade the patient organism and by restoring the lost magnetic balance or equilibrium of the diseased organism or organs, cure be found to perfect health.

3d. In its results. I have already published, and I am still publishing, in the shape of a book, the Result-Book-containing, at present, and which every month will increase, to a large volume, the Results of the Positive and Negative Powders, as obtained from physicians, sufficient to convince every candid reader that the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders, is as far superior to the old systems in its results, or curative effects, as it is in its scientific principle and in its practical operation. And yet the evidence thus far published is but a small fragment of that which we possess. Diseases of all kinds the most complicated as well as the most simple, hereditary as well as acquired diseases which are incurable by the old methods, are also those that are curable by the new. I have already freely yielded to the magical curative power of the Positive and Negative Powders. Blindness, Deafness, Paralysis, Rheumatism, Neuralgia, Hip joint Disease, Dyspepsia, Epilepsy, Fever, Scrofula, &c., &c., have given way under their magic touch, and often so speedily and so completely, that I myself have, at times, been as much surprised and delighted, as the patients themselves, at results so unexpected, because so far transcending what I had been accustomed to witness in the private and hospital practice of the old system of medicine.

Such being the facts with regard to the Positive and Negative Powders, it is my intention to persevere in holding the three cents per box of Positive Powders and the dollar and a half per box of Negative Powders, at which I have hitherto placed them, in order that both the healing and curative power of the Positive and Negative Powders, may be brought within the reach of all who desire them. Now, to all such persons we would say: **Send on to us,** or prevail upon your neighbors (male or female) to send on to us, and **get an Agency for the sale** of the Positive and Negative Powders; so that your entire neighborhood may be enabled to buy the Powders when needed, without the trouble and delay of writing to New York. Do not fear in making an Agency even if you are the only Spiritualist or reformer, in your neighborhood. The Agency will be profitable to you: **1st, by paying you well for your trouble; 2d, by enabling you to confer the blessing of health upon your neighbors; 3d, by converting your neighbors to the truth, while showing them what good there is in Spiritualism.** It is important also to remember that, under our present arrangement, **there is no risk whatever in taking an Agency**—you can not lose anything, while the chances are that your profits will be large.

For terms, circulars, &c., address,

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THREE VOICES,

A LIVE BOOK OF POEMS,

BY WARREN S. BARLOW

1st, The Voice of Superstition, gives the biblical contest between the God of Moses and Satan, with numerous quotations from the Bible, proving Satan victorious, from the Garden of Eden to Mount Calvary.

2nd, The Voice of Nature, proves Nature's God victorious, in ever-ruling Love, for a great and glorious end.

Its poetry is beautiful, while its Philosophy is most sublime, argumentative and logical.

3rd, The Voice of a Pebble, teaches, from Nature the individuality of matter and mind.

The Work is sought for, and read by thousands, and is upsetting superstitious error, and scattering truth broadcast on its ruins. It is gotten up in most beautiful style, of nearly 200 pages. Price $1.25 postage 16 cents. For sale at the office of the RELIGIO-PHILOSOPHICAL JOURNAL.

Address S. S. Jones, No. 84 Dearborn street, Chicago, Illinois.

UROSCOPIA.

I have employed one of the best chemists and microscopists in the country to make Qualitative Analyses of Urine for Patients and Physicians. (Send a 4oz vial of that first voided in the morning always.

We analyze it to detect Pus, Chyle, Mucus, Semen, Animalcula Spermatica, Fat; for excess of Urea, Uric and Hippuric acids, Blood, Purpurine, Albumen, (Bright's Disease) Sugar, (Diabetes), Phosphates of Soda, Lime Ammonia, Gravel, Stone, Diseases of the Kidneys Nervous System, and Brain; of all ages and both sexes, and prescribe for the same on scientific principles.

No Guess Work about it. Analysis and Prescription **$6.** Also sole manufacturers of **Phonodyn, Barosmyn, Chloryle** and **Bromidium** (the long celebrated Nervous Remedies for ladies and females.) Absolute cure for peculiar nervous weakness.

Pure Phosogen for Physician's use, per pound $2. Per dozen, $20. The others per pound $5; per dozen, $50. Full course for patients $12.

Instruction by mail in analysis and treatment of nervous diseases, with implements, reagents, and a new system of Gynecology. Address, Dr. P. R. Randolph, Boston, Mass.

WANTED—LADY AGENTS, in every Town and Village, to sell what every lady will purchase at sight.—Address Miss WILLIAMS, 129 Fulton St., New York.

THE GREAT SPIRITUAL REMEDY,

MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS.

THE magic control of the **POSITIVE AND NEGATIVE POWDERS** over diseases of all kinds, is **Wonderful beyond all precedent.** They do no violence to the system, causing no purging, no nauseating, no vomiting, no salivating, no sweating. **WOMEN and CHILDREN** and invalids **silent but sure success.**

The **POSITIVES** cure **Neuralgia,** Headache, **Rheumatism,** Pains of all kinds; Dyspepsia, **Dysentery,** Vomiting, **Dyspepsia,** Hiccough, Wetness, all, **Female Weaknesses** and derangements; Miscarriage, **St. Vitus Dance,** spasms, all hysterics; **Fever,** Small Pox, Measles, Scarlatina, Erysipelas, all **Inflammations,** acute or chronic of the Kidneys, Liver, Lungs, Womb, Bowels, Mucous surface of the body; **Catarrh,** Consumption, Bronchitis, Sore Throat, **Scrofula,** Nervousness, **Sleeplessness,** &c.

The **NEGATIVES** cure **Paralysis,** or Palsy, whether on the muscles or the nerves, **Blindness, Deafness,** loss of taste, smell, feeling or motion; all locomotive, nervous and **Typhoid** and the **Typhoid** attending **Prostration** or **Exhaustion.**

Both the **POSITIVE AND NEGATIVE** are needed in **Chills and Fever.**

PHYSICIANS are delighted with them. **AGENTS** and **Druggists** find ready sale for them. **Printed terms** to Agents, Druggists and Physicians, sent free.

Fuller lists of diseases and directions accompany box and are sent free on application. Send a **brief** description of your disease, if you prefer **special written directions.**

Mailed	1 Box, 4 Pos. Powders,	$1.00
postpaid	1 " 4 Neg. "	1.00
at these	6 Boxes, - - - - -	5.00
PRICES:	12 " - - - - -	9.00

Send money at our risk. Sums of $5 or more, if sent by mail, should be in the form of **Money Orders, or Drafts,** or else in **registered letters.**

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If your druggists hasn't the Powders, send your money at once to PROF. SPECNE, as above directed. For sale at the office of the Religio-Philosophical Journal, 192 South Clark street, Chicago, Illinois.

Vol. 6. No. —

GREAT INDUCEMENTS TO MEN AND WOMEN EVERYWHERE.

WE are now offering great inducements to those who wish to engage in the sale of the GREAT SPIRITUAL REMEDY, **MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.** No matter where you live, or where, who does not like a light, pleasant and profitable employment, will do well to send to us for our terms and prices to Agents. **We Know that they will be found entirely satisfactory.** The POSITIVE AND NEGATIVE POWDERS should have a representative in every town, settlement or neighborhood, even if that representative is the only Spiritualist there. The Powders, while confirming the blessings of health, will disarm the opposition—will convert the unbelieving—convince the doubting—and silence the gainsayer.

Address,

PROF. PAYTON SPENCE, M. D.,
Box 5817, New York City.

RATHER CHOP A CORD OF WOOD

THAN

WRITE A LETTER.

ONE of our correspondents confess me that how would rather chop a cord of wood than write a letter. There are thousands of others who feel as he does, although they might not prefer chopping wood to writing a letter, yet, not having occasion to write often, and being out of practice, they find writing a disagreeable task. Even when there is an urgent necessity that they should write a letter, they delay, and postpone, and procrastinate until perhaps a month or a year has elapsed, and still the letter is not written. I have had correspondents acknowledge that they had been delaying about writing to me for the last year or two. There are hundreds of such in every neighborhood, who are very anxious to get a box of the GREAT SPIRITUAL REMEDY, **MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS,** and yet, who never dispose a few moments there busy to send to New York and get one by whom they keep them for sale, and it is too much trouble for them to write for them. I am confident that notwithstanding the many testimonials to the Positive and Negative Powders which we annually sell, still there are from a thousands more which are as badly needed and as earnestly desired, and would be bought were they within the immediate reach of all who desire them. Now, to all such persons we would say: **Send on to us,** or prevail upon your neighbors (male or female) to send on to us, and **get an Agency for the sale** of the POSITIVE AND NEGATIVE POWDERS; so that your entire neighborhood may be enabled to buy the Powders when needed, without the trouble and delay of writing to New York. Do not fear in making an Agency even if you are the only Spiritualist or reformer, in your neighborhood. The Agency will be **profitable to you: 1st, by paying you well for your trouble; 2d, by enabling you to confer the blessing of health upon your neighbors; 3d, by converting your neighbors to the truth, while showing them what good there is in Spiritualism.** It is important also to remember that, under our present arrangement, **there is no risk whatever in taking an Agency**—you can not lose anything, while the chances are that your profits will be large.

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☞ Questions to be answered at our Inner Life seances, should be laconic, well written, and directed to the editor, when inconvenient for the questioner to be present at the seance.

INVOCATION.

Unto Thee, permeating and pervading Spirit, we would send forth our thoughts, and desire to know more of the object and aim Thou hast in the different formations we behold upon the face of nature, and the different laws by which Thou hast surrounded us. We feel that Thou hast implanted within us a spirit of investigation—hast given us the power to reason from cause to effect, until by that course we are brought closer unto Thee, with the desire to become more like unto Thee in wisdom and truth. We would feel Thy spirit within us, that we may bear with one another, and realize that though dissimilar in appearance, yet each one of us is but filling the place Thou hast in Thy wisdom seen fit to give.

Though the hand of time may cast its shadow upon us, and the present seem dark: and the future portend naught but sadness, may we feel Thy presence, and with Thy presence the assurance that all is in accordance with Thy will and wisdom. May we look upon our sorrows as the husbandman upon the kernel of grain that he submits to the different changes of nature, that it may bring forth a harvest in the autumn. We would possess a spirit of kindness and love, and be governed by Thy unerring wisdom now and through all coming time. We feel that to know more of Thee will bring happiness unto us, as the result of the great permeating and pervading principle, life.

QUESTIONS AND ANSWERS.

Q. We would ask if the universe is full of spirits waiting for bodies in order to become individualized?

A. That the universe is full of spirit life, we can readily perceive; but that it is waiting—seeking an opportunity for individualization—we can not see. In the working of the great positive Mind we can not conceive of a lack of wisdom to bring forth everything in a proper time and place. The word waiting implies not full. Individualizing spirit is the work of nature, ever true to its laws.

Q. Are there not countless numbers of individualized spirits that never had a material covering?

A. My friend, it is by individuality that we are enabled to comprehend spirit. As we have said before, it is like the aroma of the flower that we can take cognizance of by one of our senses, and by the combination of the whole realize its existence. It is from the covering of the spirit that we are enabled to realize the existence of the spirit. Thus you will readily perceive that spirit, which is not individualized, we can not take cognizance of by our senses.

We can not see or comprehend with our senses, spirits which have not a material covering.

Q. Must not spirit after being vexed with flesh ultimately return to the great sea of spirit, or would not that sea finally become exhausted?

A. When my friend takes into consideration that she is enabled to comprehend by her five senses, and the time that it would require to perfect herself in the acquirement or perfect understanding of what she can now conceive of, she will see that the acquirement of that would open new fields of investigation, and so it will be on through all time; and she will be unable to find a time when the spirit will return to the great ocean of spirit for the want of something more to do. For knowledge and wisdom are eternal founts from whence the soul can drink, and yet be ever thirsty for more.

AMOS COLWELL.

I was not born blind, and I do not like to have my eyes shut—[opening the eyes of the medium] Please wait a few moments before you write what I say. I want to feel perfectly natural. [Assuming a natural look and appearance] I wish you could take a peep over here on our side, and see the condition of things. My folks do not have the least idea that I can converse in this way. If they had, they would instantly fix things as you have them here.

Yes, friends, you would immediately fix your paper and pencil, and write for me as they do here, and after I had communicated, you would read it to everybody, and tell all your friends that I had visited you. What is this on my head? [Putting his hand on the medium's head. The reporter replied, "It is the lady's net or head-dress."] Good God, this is a woman after all. I forgot that I had possession of a female organism.

I know, my friends, your anxiety to hear from me, if you thought it a possible thing. You know when those folks were at your house the other night, and you were talking about spirits returning, and that woman said she had come to the conclusion that there was something in Spiritualism after all, for she had been to see one of those persons that you call mediums, and had been told about her father and a little girl whom she was sure the medium knew nothing about, and that her father told her of some things that happened before he died. You then wished that if that was so, your Amos would come and talk to you. You did not know that I was near enough to hear you say that. You did not suppose that I should have a chance of conversing with you so soon. [To reporter.] How long will it be before my friends will get this message? [About one week.] When you get it, you will think of your conversation with Mrs. S. in regard to her visiting Mrs. Jackson. I wish now to tell you how perfectly natural I feel, and of what I have done while holding possession of this medium. I have been conversing with the reporter about this communication reaching you, and she has been kind enough to show me this week's paper—that portion of it devoted to the messages from spirits to their friends. She tells me that what I say to you will be published, and sent to you. I have had the paper right in my own hands and folded it. I read spirits' names—the paper is dated April 7th. You can look at it, if you desire. The communication that I read a portion of, was from Caroline L. Heber. Now, then, I read that myself, and you must know that I am all straight and right here, for you know that I could read, else I could not have done that I am as well, yes, better than I was in my old body. I thought I would not go on and tell you about the folks, but the people on this side where I am, tell me that I can do so, if I like. I will inform you that all your friends here are doing well—the best that they can, and judging from appearance, I should say that they are happy; that will be sufficient. Uncle Sam is a great deal happier here than he was on earth. He has learned not to be so combative in his conversation with persons who don't happen to agree with him. You know that he was famous for that, especially in politics. He says everything has all come out right, and that his exciting language did not benefit the cause any. He told me to say anything about him that I had a mind to, for I know just how he is, and could tell it just as well as he could. He don't believe now in forcing anything upon persons unless they are willing to receive.

If you feel all right about this, and feel desirous to talk with him, you can do so by going to some medium that he can talk through. You won't regret it if you do, for he gets off some pretty good ideas

Now, Aunt Margaret, I don't want you to feel bad about what I have said in regard to Uncle Sam. He says that when he gets an opportunity to talk right to you, instead of having it put through the newspaper, he will tell you things that you will be glad to know, and you will have no occasion to doubt in regard to his identity. [Taking up the JOURNAL, he read, "He shall give his angels charge concerning thee." He then said:] I am no more of an angel now than I ever was. What is the use of this prayer here? I would not pray for you, for it is not needed at all. What is the use of saying what you don't mean! Does he not say in the prayer, "Thou that art ever present?" What is the use of praying to that which is ever present with you? [It is the expression of an aspiration for that which is good.] The spirit who made that prayer is right here by me. [Please give us a description of him?] He is tall, light complexioned, with dark auburn hair, blue eyes, full, heavy dark beard, but not quite as dark as his hair. Round, full eyes, heavy eyebrows, considerably arched. [Mr. Jones here entered the room. The spirit being informed of his connection with the paper, said:] Sir, I have been looking at your paper. I think it is very commendable in you to devote so large a portion of your paper and time to us who have passed on to the higher life. As far as I am concerned I am very much obliged to you, and I have no doubt but every one that comes here feels the same. It is not always necessary to express what one feels. I think you are doing a world of good by letting friends know that we still live, and can come and give them a correct idea of our condition after we have left our bodies.—[It is of great importance that people should know more than they have in past ages about the passage from earth to the higher life.] There is not much of a real passage after all, because you see we are not far away. It is not even like going from one State into another. We simply lay off that which is no longer of any use to us, the same as you lay off an old suit that is no longer becoming to you. The laying off of the physical form in no way impedes the progress of the spirit, or prevents it taking an interest in what is transpiring upon the earth plane. [Were you aware before coming here that a paper of this kind was published?] No, and I was asking your reporter about the way in which what I said would reach my friends, when she showed me this paper, [pointing to the JOURNAL,] and told me the object of this side of it [the sixth page.] I looked at it, and found that I could read it easily.

I find that there are a great many waiting for a chance to speak to friends. I do not think it would be just for me to stay much longer. [Did you have any difficulty in getting control of this medium?] None whatever. [Explain to us, if you can, how it is that you control.] Externally, I know that this body is not mine, but internally it seems to be my own. When I look upon these hands I know that they are not mine, but my own feelings tell me that they are mine; that is, they feel as if they were mine. I see by your paper that you term us angels—that is a mistake; we are no more angels now than we were before we died. [In common parlance we sometimes term those who have departed from this plane, angels.] It may be well to call them angels to distinguish them from individuals, as you term people upon earth. Sir, let me say to you that you can never reap your full reward for what you are now doing, while upon the earth plane, but it will come to you from time to time, and through all time. The compensation for such an object as this is not to be obtained suddenly and then cease, but will be one continuous blessing. [I am glad to hear you say so. It gives me pleasure to be instrumental in some little degree in diffusing knowledge amongst the people.] Had I had a paper of the style of the JOURNAL to have read I should have had a better idea of the place, I should have had a better idea of the place I was going to after death.

There are a great many here that are so much affected—sympathetically, I mean—when they wish to converse with their friends, that they are unable to do so. When we look upon our friends, and see the mental bondage which they are in, why it seems almost impossible for us to reach their reasoning faculties. When the desire comes up, and we are perfectly overpowered by that desire, we then overcome obstacles, and say whatever we feel anxious to say, and trust to its effect. There are some that can not do that; they fear that they have not the power. Many friends do not get the consolation that they would if they would lay aside their prejudices and place themselves in a receptive condition to the truths their friends might bring them. I hope to have the pleasure of meeting with you again. I am happy to know that I possess the power of conversing with persons upon the earth plane, and am recognized by persons present as an intelligence outside of the lady medium. You will see, my friends, that time has passed very pleasantly with me since I took possession of this organism. I shall leave her, hoping soon to have an opportunity of conversing with you face to face; then I know that I can give you that which will be more satisfactory than this. My name is Amos Colwell. I am at a loss where to tell you to send this message. Has your paper a wide circulation? [Yes.] I have one sister who lives about one mile and a half northeast of Syracuse; that is her post-office address. I will send first to her, with the request that she sends it to the rest of our friends Her name is Mrs. Lydia Mills. I have not entered into the particulars in regard to my sickness, for I do not feel that is necessary. [I fear your letter will not reach its destination. Can not you give us the name of some other person and place of residence to send the JOURNAL to?] I see no reason why it should not go safe. I will trust to that at all events. I shall see and know myself whether it reaches my friends. In case it does not, I will come and have you direct to some other place. [Could you influence your sister to respond to this if she receives it?] Not immediately. [Does she believe in spirit intercourse?] Not at all. There is not one of my relatives who believes in that. [People are loth to respond to spirit messages.] I suppose it is not so much the response that you care for, as it is that it should reach the friends, but of course it would be gratifying to you to know that it did reach those for whom it is designed. [It seems strange so many are unwilling to respond. They don't like to acknowledge that it is in fact a communication from their departed friends. I have known of instances where people have manifested anger when a communication was shown to them from one of their friends.]

I would prefer that my friends should make manifest the reception of this, even if they can not believe that it is true. It would have more effect than if they took no notice of it whatever. I care not whether they receive it as an absolute truth at first or not; some will and some will not, and yet, if they were to send a reply to you it would not be sending to me. There is where you see it would rest. [It would be satisfactory to the public to know that you are identified by friends on earth. We heard of an instance a few days ago, of a gentleman who had just returned from Chattanooga, who, upon reading a communication intended for him from his spirit brother, declared it contained facts of which none but himself and the spirit could possibly have cognizance, yet he declined to make any acknowledgement publicly; such is the prejudice against spiritual intercourse.—Some people seem to be so much alarmed if spirits communicate to them.] His admitting what he did to friends and acquaintances shows that the object of the spirit was gained—the desire to be recognized. I should be very much pleased if my friends, one or more of them, would write to you in regard to what I have said; but should they not do so, it will not change my real existence in any way, or the truthfulness of the power that I possess to manifest myself to them. It is for them to decide whether they will converse with me or not.

With kind feelings to you all, and hoping that you will succeed in all your endeavors, I must now leave you. Good day.

Experience in Spirit Life—From the spirit of Mary Moore.

J. CURL, M. D. MEDIUM.

Dear friends of earth, how rejoiced I am to meet you again this beautiful bright morning. Your atmosphere is very favorable for the inhabitants of the spheres to manifest themselves to the people of earth. I have been spending a considerable part of my time in investigating and exploring our beautiful Spirit-Land, very much that I had never before seen or supposed that existed.

So much of my time has been spent since my entrance into spirit life, on earth in acquiring a knowledge of the matters and workings of earth life, that I have had but little time for investigation in the spirit world. What a very small part of these heavenly beauties have I yet seen, although I have been here in spirit life for many years of your time, yet it appears to me, however, but a few days only.

The enchanting scenes, such as delightful and lovely landscapes, communities of bright and lovely spirits, that I have but recently become acquainted with, vast regions of this beautiful Summer Land, that, until now, I knew naught of; splendid residences, temples, parks, lawns, beautiful flower gardens,—all new and delightful, filled my soul with rapturous delight. On all sides were new fields for knowledge and research, and lovely intelligences, ever ready to communicate to us new demonstrations of wisdom. Everything is harmonious, everything very joyous and natural, we are welcomed cordially everywhere, we are not restrained by etiquette and false notions of society as you of earth, but we meet and know as we are known. We read every thought, and they read ours in return, consequently we are acquainted at sight. We find none cold and formal. A heavenly joy is depicted on every face. None are old; none deformed—no, all are in youthful beauty, congenial, happy and contented. Remember, this is upon the plane that I occupy; it is true, however, that there is a great diversity of intellect and talent there.

In my explorations, recently, I have traveled thousands and thousands of your miles of earth's distance, and in all the range of my travels, I have seen naught but harmony, love, peace and joy; love to God the Father, love to man,—all is love, all is harmony; no envy, no slander, none saying "I am holier than thou," no difference in religious faiths or opinions, no haughty and bigoted priesthood, none claiming that they are the Great Father's particular children.

Oh, what a heavenly paradise where the pure and bright inhabitants of the Summer Land dwell! Great God, we can but contrast our lovely abode with that of your earth, where discord, jealousy, animosities, contentions, envy and every unholy thought and desire fills the souls of earth's children, with but few exceptions.

Oh, what a work yet to be done by angels and good philanthropic men and women, before the inhabitants of earth shall be redeemed, disenthralled and become what God the Great Father desires man to be, pure and holy. But the morn has dawned, the sun of righteousness has arisen, and in due time, the dwellers of your planet will become enlightened and made to conform to the laws of God and nature. Then man can converse with the inhabitants of the Summer Land, face to face, without a dimming veil between.

Hasten the time, oh, Great Father, when man shall become like the pure and holy dwellers of the celestial world!

But I will now inform you of some of the incidents of our travels. I, in company with a few congenial companions of our community, started on a visit, or rather to explore a distant part of our sphere, to better acquaint ourselves with this lovely spirit home. In our travels, we met with very many things of great interest to us, much that was grand and magnificent, and if it were possible, I would describe them, but as I have often before informed you that the language of your earth is so poor and meagre, it appears almost like folly to attempt a description, for it would be quite impossible to use earth's language to fully describe the beautiful scenes and scenery of the spirit land, that you could perfectly understand, and get a perfect and correct idea of its transcendent glories.

But, dear friends, I am ever ready to make the trial, even should I fail.

The first place of attraction that particularly drew us, was to a very large and delightful valley. The valley was filled with most splendid trees and shrubbery, principally of tropical growth, of the richest and finest green. Some kinds of trees had long, light, feathery leaves, and these, floating in the breeze, presented a shimmering appearance, that was a most lovely and endless variety of flowering vines and shrubs. The grounds were covered with the softest verdure and flowers exceedingly fragrant, indeed, the abundance of flowers everywhere filled the atmosphere with the richest aroma, that was exceedingly delightful. Birds of beautiful plumage were flitting from branch to branch, warbling their sweetest notes. In the background were seen towering mountains, grand to look upon, and from which pure and limpid streams of sparkling water coursed down their sides, and gently rippled through this glorious valley, presenting to the eye rills of liquid silver, making the atmosphere cool and delightful.

At a short distance in front was a splendid sheet of water, a small lake that looked at times like a smooth mirror, at other times again would be covered with tiny waves. This lovely little lake was covered with beautiful gondolas and delicate sailing vessels, from which floated banners covered with all kinds of devices, and were decorated with great splendor and skill. They were all freighted with bright and lovely intelligences, enjoying a delightful sail on this heavenly little lake. We could hear the most charming music, both vocal and instrumental. They were exceedingly joyous and happy. It was a splendid scene. The shores of this lake were environed with flowering vines, splendid shrubbery, roses and flowers of every form and tint, down to the water's edge, the fragrance of which was almost intoxicating. In the distance could be seen many delightful cottages, mansions and villas, with fine parks, walks, fountains, cascades, trees and shrubbery of every kind and shade of green, soft lawns, &c., &c., in short, everything to delight the eye and cheer the soul. Here, again, could be seen magnificent temples of gorgeous architecture. Altogether, the scene was perfectly fascinating and delightful.

The inhabitants were engaged in innocent amusements, dancing to the most heavenly music that ear ever heard. Some were listening to the experience of some high and intellectual being, still adding to their store of knowledge; some were strolling lovingly together under the boughs of this delightful grove, drinking in everything of interest or pleasure. Every countenance beamed with pure and holy delight; all were joyful, all were perfectly happy.

At a signal given, a majestic, but an exceedingly bright and intellectual being ascended a rising eminence, clothed in rich and chaste apparel,—his countenance radiant with intelligence and pure benevolence. In a moment, he raised his right hand. Then it was that all nature appeared to be hushed into profound silence; the joyous laugh was instantly stayed, music ceased her strains, even the leaf and tiny wave stopped their motions.

In the mean time, the lovely gondolas and sailing vessels on the lake had all moved to that part of the lake near to this eminence. On the land, the whole of this delightful valley, mountain sides and shore were covered with the inhabitants of this glorious land. It seemed so strange, even like magic, that in so short a period, that such a vast multitude should assemble; but they were there and all eagerly listening to catch the first accents from this glorious beings lips. When all was stilled and hushed in to silence, he spoke as follows:

"Beloved inhabitants of the spirit orld while you are so exceedingly blessed with all these heavenly beauties, and your whole natures are filled with pure and holy love, and enjoying all the bliss of the Summer Land, your brother man upon the mundane sphere, is groping his way in darkness and ignorance. On every side he is beset with superstition, Theological bigotry and priestly dictation and dogmatism, with all its dire attendants, has chained man down as a serf and a slave, until Earth has assumed the appearance of a boiling chaldron. The atmosphere is poisoned with the stench of unholy bigotry of the priests and leaders. Materialism has usurped he place of Spiritualism and reason. The pure and blessed teachings of the meek and lowly Nazarene have been misconstrued and perverted, until the angel world has looked on with pity and compassion for the deplorable condition of the priest ridden sons and daughters of earth; and now, almost with one accord, have resolved to emancipate and enlighten the minds of their brothers of earth, and break the fetters that bind them to these unholy theological creeds and dogmas.

Now, dear companions of the Summer Land, will you come to the rescue? Will you arm yourselves with holy truths and righteousness, and away to yonder earth, to fight the great battles of our God?

For, know ye that a great and fearful crisis is now pending, the battle must be fought, the priesthood with their unhallowed satellites are now marshalling their forces to strike the fearful blow against freedom of thought, to chain their victims still more firmly to the car of despotic theology.

But enough; the enemies of free thought shall bite the ground; they shall be ground to an impalpable powder and their banners shall be trailed in the dust before the hosts of God's angels. I say, arise, gird on your armor and prepare for this great and terrible conflict. Will you go? I await your response."

In a moment, I heard a murmur as of many waters, but like unto the most soul stirring music that filled this great valley.

"We will! we will! lead us on, we will do battle for the Great Father, the living God."

Then I perceived a large and beautiful banner of blue and gold, floating from that eminence, streaming on the breeze, with this inscription, God, Liberty and Immortality. Eternal Progression for the children of earth.

But do not for a moment suppose that there were the precise words of this heavenly orator, oh, no! the language of earth could not convey to your senses, the burning eloquence that was discoursed from his lips. I have merely given you the simple facts set forth in his address. It was short and simple, but comprehensive. His language was musical and full of pathos, such as mortals never hear.

In a short time this vast assemblage began to retire, and we resumed our travels, of which you shall hear more anon.

VOICES FROM THE DEAD.

A Seance of Spirits—Wonderful Performance of a Medium—Dead Senator Baker of Oregon Controls Her—Forty Head Of Ghostson hand—How the Ghosts Performed.

[From the Cincinnati Commercial.]

The second Spiritual seance, Miss Lizzie Keyser, medium, was given at Hopkin's Hall last evening. The house was crowded, for the fame of the medium had gone abroad. About eight o'clock the medium came upon the stage in a trance condition. She is tall, pretty well formed, has black eyes and hair—or very dark—features in no respect remarkable, and is rather masculine in appearance. She wore a plainly-made black silk dress, a plain collar, no cuffs, and no jewelry.

DEAD SENATOR BAKER, OF OREGON, CHIEF OF THE SPIRITS.

She came on the stage, as we have said, in a trance condition, and under the spiritual control of Col. Baker, who was killed at Ball's Bluff. It is said that her features undergo a marked change when under his influence, assuming a masculine expression, wholly wanting when she is not in a trance. The eyes were dilated, and had a staring look not at all agreeable, and an intense expression, especially when directed towards any one in the audience, or the spirit which she claims to see standing by him. The mouth is contracted, and lips compressedly moving one over the other. She paces the stage continually backward and forward, the bands rarely still, unless it is when she appears to be listening to something said to her. Not unfrequently she shakes her head, and appears to be agitated when she fails to understand what it is; or when, as the spiritualists claim, the spirits fail to impress the medium.

THE SPIRITS MAKE SHORT SPEECHES.

It seems to be the object of these seances merely to describe the spirits giving its name and obtaining its recognition. No long communications are given, as they would take too much time, and might not always be agreeable. Sometimes the spirits desire to communicate, but not in that public manner. It would be tedious to give these (generally considered) uninteresting, brief communications. A few examples will show the method. It is proper to say however, before going further, that forty-five spirits were described as present, and that all but three were readily recognized, if not by the person by whom they were standing, then by some one else, and perhaps many in the audience.

A GRAY HEADED SPIRIT, NAMED GOODWIN.

Miss Keyser comes forward, walks up and down a moment, with an intent look in her face, and says;

"I see the spirit of a man who has been in the spirit world, I think, about one year."

Here she describes the person by whom the spirit is standing, and continues: "He is not so stout as the gentleman. His hair is gray. He says he died last year, and gives his name as Goodwin."

In answer to a question—"He says he died in Missouri. Does the gentleman recognize him?" "Perfectly."

TWO LITTLE ANGELS IN THE AIR.

"I see the spirit of a child—a little girl; she has light hair and light blue eyes. The name over the child's head is Jennie Brooks. Does the gentleman (by whom she was described as present) recognize her?"

"Yes."

The spirit of another child was described,

Continued on third page.

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Mail	*4:30 a. m.	†6:06 a. m.
Express	*8:00 a. m.	9:35 a. m.
Fast Line	5:30 p. m.	*6:55 p. m
Express	*‡ 9.00 p. m.	*7:00 p. m

W. C. CLELAND, Gen. West'n Pass. Agt., 65 Clark st.

Illinois Central—Depot, foot of Lake street.

Day Passenger	*9:15 a. m.	*10:10 p. m.
Night Passenger	†9:30 p. m.	*8:30 a. m.
Kankakee Accommodation	*4:15 p. m.	*9:14 a. m.
Hyde Park Train	*6:20 a. m.	*7:45 a. m.
" " "	*12:10 p. m.	*1:40 p. m.
" " "	*3:00 p. m,	*5:15 p. m.
" " "	*6:10 p. m.	*7:35 p. m.

M. HUGHITT, Gen'l Supt.
W. P. JOHNSON, Gen'l Passenger Agent.

Chicago, Burlington and Quincy.

Day Express and Mail	*7:45 a. m.	*7:00 p. m.
Quincey Passenger	*3:00 p. m.	*4:30 p. m.
Aurora	*5:30 p. m.	*8:15 p. m.
Mendota Passenger	*4:30 p. m.	*9:40 p. m.
Night Express	‡11:30 p. m.	†6:45 a. m.

ROBERT HARRIS, Superintendent.
SAMUEL POWELL, Gen'l Ticket Agt. Office in Gt. Cent. Depot

Chicago and St. Louis—Depot, corner Madison and Canal sts.

Express and Mail	*10:00 a. m.	8:20 a. m.
Night Express	‡9:00 p. m.	6:40 a. m.
Joliet and Wilmington Accommodation	*4:45 p. m.	9:45 a. m.

T. B. BLACKSTONE, Pres. & Gen'l Superintendent.
A. NEWMAN, Gen'l Pass. Agt., Office 55 Dearborn st.

Columbus, Chicago & Indiana Central Railway,—(late Chicago and Great Eastern Cincinnati Air Line and Indiana Central Railway Co's.)

Day Express	*7:50 a. m.	*9:05 p. m.
Night Express	‡8:15 p. m.	*7:05 p. m.
Columbus Express	*1:20 p. m.	2:03 a. m.
Lansing Accommodation	*4:55 a. m.	*8:45 a. m.

N. B. SCOTT, Gen'l Pass. Agt., Ticket Office Corner Randolph and Dearborn streets.

Michigan Central Railroad—Union Depot, foot of Lake street

Mail Train	*5:00 a. m.	*9:00 p. m.
Day Express	*8:00 a. m.	*10:00 p. m.
Evening Express	‡5:15 p. m.	†*10:00 a. m.
Night Express	‡*9:00 p. m.	†9:30 a. m.
Saturdays to Niles only	4:15 p. m.	‡11:00 a. m.

Cincinnati and Louisville Trains

Mail and Express	*6:00 a. m.	*10:00 p. m.
Evening Express	‡3:45 p. m.	†7:10 a. m.

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Yours truly,
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Frontier Department.

BY .... E. V. WILSON.

Ten Days in Wisconsin.

On Saturday, May 15th, we left our home for a lecturing tour through the Badger State. At 9 o'clock, A. M., we found ourselves seated in one of the spacious cars of the C. & N. W. R. R. [illegible] at twelve M. we were at Harvard. Here we dined at the sumptuous board of Judge Ayer, "who can keep a Hotel." After breaking our fast with the very best of viands, we took our seat in the [illegible] the Madison Branch of the N. W. R. R. [illegible] soon whirling on our way to Evansville [illegible]. Here we stopped over Sunday, giving [illegible] lectures to good and intelligent audiences. [illegible] found many intelligent men and women, lovers of the truth and earnest workers in the field of Progress.

We gave several very fine tests, among which, the following may be of interest to our readers:

NUMBER ONE.

Ward W[illegible], Esq., of Mag[illegible]; we see you at eleven years of age [illegible] riding a dark colored horse, and see [illegible] him, and I see you lying insensible on the [illegible]. You are seriously affected. [illegible] We see [illegible] at twenty years old. You are at a public [illegible] ring. It is to raise a barn. In raising one of the bents, the man holding the foot of the post on your right lets it slip from its place, and it falls. You see it in time to spring forward under the beam and thereby escape. Others are injured. Seven years ago, you signed a note for a large amount of money. You are alarmed, uneasy and in trouble. We then described minutely the men, remarking that the taller of the two was honest, and [illegible] the note, and that the shorter of them proved a rascal. I get this intelligence through and from the spirit of your sister, who is with you. An[illegible]

"All you have said is true to the letter, and I fully identify it all."

NUMBER TWO.

There came to us a spirit; told us how he was killed four years ago, a man approached him and knocked him off his wagon, and the wagon ran over him and thus he was killed. We then described him minutely, as well as the man who killed him. The name of the man killed was Mr. L. Gribbs, but it was not known who killed him. His father now lives in Evansville, Wis., and was present, as well as the wife of the man killed.

NUMBER THREE.

Mr. Hoxey; we saw by him a soldier, describing him minutely, and told when he died. Fully identified.

The Spiritualists of Evansville are loyal to the cause, and fearless in the truth.

Monday, we went to Mazomania via. Madison, the capital of Wisconsin. We have not been in Madison since 1861 and then we were soldiering. It has grown since then, and is beautifully situated in the midst of a glorious farming country, and surrounded, as it is, by beautiful lakes, and green forests, the capital of Wisconsin must eventually become a city of resort for the wealth and fashion of our country.

We reached Mazomania at 7 o'clock P. M., and found a quiet home at the house of Brother and Sister Cropper, a happy couple, loving to help each other on the journey of life.

On the road from Madison, we made the acquaintance of the Rev. Mr. Fullerton, Presiding Elder of the Methodist church in Mazomania. We found him a social and intelligent man, and were pleased with our hour's acquaintance. May he live to do a world of good. We only wish that he was a Spiritualist. We lectured three times to the brothers and sisters, and there were many gentiles present. We gave several fine tests of which the following may be worth reading.

NUMBER ONE.

A little boy came; he was drowned nine years ago and would be twelve years old if living; describing him fully, he was identified, and his relatives, some of them were present.

NUMBER TWO.

Lieut. Allen Mc Donald came; was fully described and his name given, said he died at Washington (D. C.), on the 7th of March, 1869. He subsequently said, "Tell my wife to accept the offer of her friends, and return to England."

This was an interesting case, and another evidence of the authenticity of spirit life. Amongst those who were present and knew him, was Mr. and Mrs. Seniers, just returned from England, who stated that on the evening of March 16th, 1869, they were in a circle in London, England, Mrs. Marshall medium, through whom there came a spirit and announced himself as from America, and that he died on that day, and that he was an acquaintance of Mr. and Mrs. S. Subsequently they learned the facts of his death.

NUMBER THREE.

A woman came and said, describe me. We did so. The spirit then said, "I lived three miles out of town, and died at child-birth." Fully identified.

We gave many more very fine tests, and they were identified. We visited this place last year, and our lectures created a great excitement, and many were constrained to inquire for the light and facts of Spiritualism. The churches became alarmed, and sent for S. P. Leland, the man who signed a libel at Kalamazoo on the 7th day of June, 1861, and he abused the Spiritualists roundly, for which he received some $300. Thus the churches countenance liars, and hire the Devil's spawn to do their dirty work, and they are but carrying out the axiom laid down in the Bible, "It is right to tell a lie when it will help the church or God." Vide 2d. Chron., 18th chapter, 19, 20, 21, 22.

We had a very pleasant conversation with Brother and Sister Seniers, who have just returned from England; and it did our soul good to hear how bravely the work goes on in merry old England, and we felt like shouting with a great shout, when we heard of the good work being done there through our Brother D. D. Home and Sister Emma Hardinge, and the noble souls, men and women, true as steel, who gather around them. Long may they live and work for the new religion of the age in which we live.

Friday, May 21st, we left Ripon to attend the quarterly meeting of the North-western Wisconsin Conference of Spiritualists. At Milton Junction we found Brother J. S. Loveland, of Hammouth, Illinois, bound for the same place, and during our ride, we had a social chat all about ourselves, our cause, its growth and progress.

We reached Ripon at 7 P. M. and found Brother Brown at the depot, ready to convey us in his great Buss, to our quarters, and of him we can say truly, that a more genial soul and true-hearted one, there is not in Ripon, and he knows how to man a Buss. We were quickly conveyed, free of charge, to the quiet octagon home of our old friend and Brother, Jacob Woodruff, Esq., situated in the midst of beautiful flowers, fruit-bearing trees and evergreens,—a little paradise, containing three good angels, presided over by a dear good old patriarch whose name is Jacob, and he wrestles with the Lord daily and wins the blessing every time.

On Saturday, the 22d, at 2 o'ckock P. M., the Conference was called to order by John Wilcox, Esq., of Oruro, one of the vice presidents. There were present 125 souls in the form, and several hundred spirits. Remarks were made by J. S. Loveland, E. V. Wilson, Mrs. Williams, J. Baker and others, after which the usual committees were appointed; then came an hour of social conversation. Conference adjourned to meet in Greenway's Hall at 7 o'clock.

Evening meeting called to order by Brother Nikerson, of Appleton. Speaker for the evening, E. V Wilson. His subject was Spiritualism, sustained by the Bible. The lecture was given in his usual style, straightforward and to the mark, full of points, made clear and well applied. The house was completely full, in fact, the audience numbered full four hundred. At the close, according to the announcement, the gymnastic class of the Oruro Lyceum came forward and gave an exhibition in gymnastics, and we frankly say that we have not seen them excelled, in fact, they are superior artists.

For The Religio-Philosophical Journal.

Practical Religion, or Work for Spiritualists.

BY D. P. KAYNER, M. D.

It must be evident to every clear observer, that the so-called religious world is to-day in a state of terrible excitement and painful anxiety, on account of the progress of mind from the false teachings and degrading dogmas of theological bigotry and superstition under the name of Christianity.

The Children's Progressive Lyceums have shown a practical way of guiding and elevating the young from the enslaving chains of bigot's creeds; and the work of our devoted mediums, in giving utterance to the angel voicings of love, peace, good-will and eternal progression for all, has shown to earth's hungering millions, the golden dawn of a brighter day, and has infused hope and faith in the future into souls before imbued with sadness and despondency.

In these "Signs of the times," the creedlings and the bigots discover the "hand-writing on the wall," and it is not to be wondered at that they are nerving all their strength for a final struggle before giving up the "ghost,"—alias,—before giving up the "loaves and fishes," or, in other words,—the control of the minds and pockets of their misled and innocent dupes; as, witness their united attempts to control all matters of public polity and weal.

Through their church organizations, they not only gather up the extra earnings of the toiling millions, but endeavor also to control the legacies of those who have amassed wealth through the connivance of the churches at their worldly transactions, however questionable, so long as the church receives its share. They must also manufacture "public opinion" through their Young Men's Christian (?) Associations, in controlling the public reading rooms, libraries and lecturers in the various cities; and in this way also add to the already large fund for the propagation of bigotry.

To keep up the material upon which to work in the future, they are ready, if possible, to move heaven and earth to make one proselyte; and, as of old, when they have made him he is tenfold more the child of hell (darkness) than he was before.

The plastic mind of childhood must be wrought upon and inverted, in order to accomplish their task; for when the mental powers have once become matured without having been cramped and molded to their forms of error in early life, they find they can exercise little or no power over it, unless by an appeal entirely to the selfishness of the individual.

To this end they are concocting every possible means to so run the machinery of the church and Sunday schools, as to frighten, psychologize and intimidate the children whom they can draw into their snares, that they can early entrap them into the church, and by this means continue to keep up its membership and uphold its "saving (?) ordinances."

And still further, as its last spasmodic kick in its final death-struggle, we behold its attempt to have God recognized in the Constitution, and Jesus Christ as the ruler of nations. Thus, like Herod attempting to slay the young child of Spiritualism by an edict of human law, while its own body is being devoured by the worms its putrid and rotten carcass has engendered.

Here is a lesson for profit and instruction.

The following from the Dunkirk and Fredonia ADVERTISER and UNION, May 14th, is directly to the point, as illustrative of the manner in which the church machinery is run.

At the dedication of a new Methodist church in Fredonia, New York, the 12th inst., after a sermon of one hour and a half by Bishop Simpson, the "Rev. Mr. Ives, of the Central New York Conference, stated that an important part of the dedicatory service was the paying up of any Church indebtedness. The church building they had completed he found had cost $28,000, and was suprised that it was nearer $40,000. He had further found that but $14,000 had been paid, leaving another $14,000 that must be raised before the dedication could be performed. God requires free-will offerings—not mortgaged ones. He wished those present to be governed by these rules:

1st. To pay without reference to what they had done before.

2d. To pay cheerfully.

3. Pay until it pinched them. Sacrifice was a first law of the christian religion, too little followed at present.

W. D. Archbold was then appointed Secretary, and the books opened for subscription. Mr. Ives, the previous evening, had made a little plan in which he calculated that seven $1,000 subscriptions, six $500, six $200, ten $100, twelve $40, twenty $25, fifty $5, and a plate collection of $50 would make the required $14,000, with a little over "to fill up the gaps." And to his credit we will add, every proposition was filled.

The hat was then passed, resulting in $61. To this should be added $91 given by nameless parties and $25 by Mrs. Henry C. Lake, "to finish up," making a grand total of $14,242. In addition to this, $195 was also collected in the evening, after a sermon by Mr. Ives, which applied on the ladies carpet fund."

To what does this directly point as the work for Spiritualists?

We answer, as a good General will always profit by the strategy displayed by the opposite commander, and extend his skirmish line and deploy his troops wherever the enemy attempt to "reconnoitre in force;" at the same time, if possible, covering his center and both wings by his artillery, while his reserve forces are duly posted for any emergency.

So we, in the van of progression, should profit by the labors of our opponents, and meet them upon their own ground. In other words, we should at once establish libraries and reading rooms in all the principal cities, and, instead of making windy, wordy prayers "to the unknown God," have once or twice a week a free lecture on the various scientific matters of the day, and also furnish annually a course of the best lectures possible, for the benefit of the general community. This system of free Halls, with Spiritual Hospitals, cheap homes for the poor, our regular Sunday trance and inspirational lecturers and Lyceums, our test and healing mediums, and the reserve forces of the angel hosts ready to aid us just as fast as we make conditions suitable, would soon make our Progressive Army, with their "spiritual weapons" only, invincible.

For a time this may call for sacrifice on the part of the pioneers, but sooner or later public opinion will swing over on our side, and then there will be enough, and to spare. See to it, then, ye that have means, that the opportunities to do good thereby are not lost, and great shall be your reward.

Who among the Spiritualists to-day, is ready to do as much to aid in the ministrations of angels, as was here spontaneously given to promote the perpetuation of dogmatic Creeds and isms?

Who will come nobly forward and voluntarily devote their energies and means to the furtherance of the great principals evolved from the immortal world of life, to elevate the thought, educate the reason, guide the intelligence, and inspire the mind of humanity, by instructing them in the fundamental laws of life and mind, so as to develop the greatest usefulness and unfold the highest good, both in the mundane and in the celestial spheres?

Who is ready to "give cheerfully,"—"give until it pinches them,"—to make sacrifices of selfish ease and comfort, by giving liberally of the means at their disposal to aid the angels in their efforts to shower down blessings upon humanity?

If any, let them respond, and we will cheerfully inform them how, and aid them to feed the hungering millions, who have sought, and are still seeking nourishment among the husks of Old Theology, in vain.

In this matter, we have no personal "axe to grind," only to be elevated by and with the general progression of the race, into holier communion and closer fellowship with the divinely inspired intelligences who reside in the Summer Land.

Federal Hill, Erie, Pa., May 17th, 1869.

NOTICE OF MEETINGS.

The ANDOVER, Ohio.—Children's Progressive Lyceum meet at Morley's Hall every Sunday at 11½ A. M. J. S. Morley, Conductor; Mrs. T. A. Vnapp, Guardian; Mrs. E. P. Coleman, Asst. Guardian.

ATHENS, MICH.—Lyceum meets each Sabbath at 1 o'clock P. M. Conductor, R. N. Webster; Guardian of Groups, Mrs. L. B. Allen.

ADRIAN, MICH.—Regular Sunday meetings at 10½ a. m. and 7½ p. m., in City, Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 m., under the auspices of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

Astoria, Clatsop county, Or.—The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received.

BOSTON.—MERCANTILE HALL.—The First Spiritualist Association meets in this hall, 32, Summer street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. Dunckiee, Treasurer. The Childrens' Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 51, Pleasant street.

BANGOR, ME.—Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p. m. Adolphus J. Chapman, Conductor; Miss M. S. Curtiss, Guardian.

BELOIT, WIS.—The Spiritualists of Beloit hold regular Sunday meetings at their church at 10½ A. M., and 7½ P. M. Lewis Clark, President; Leonard Rose, Secretary. Lyceum meets at 12 M. Mr. Hamilton, Conductor; Mrs. Dresser, Guardian of Groups.

Battle Creek, Mich.—The Spiritualists of the First Free Church, hold meetings every Sunday at 11 A. M. at Wakelee's Hall. Lyceum session at 12 M., George Chase, Conductor; Mrs. L. E. Bailey, Guardian of Groups.

Belvidere, Ill.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and evening, 10½ and 7½ o'clock. Children's Progressive Lyceum meets at two o'clock. W. F. Jamieson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian.

BUFFALO, N. Y.—Meetings are held in Kremlin Hall, West Eagle street, every Sunday at 10½ a. m. and 7½ p. m. Children's Lyceum meets at 2½ p. m. Harvey Fitzgerald, Conductor; Mrs. Mary Lane, Guardian.

BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at 10½ A. M., at Lafayette Hall. H. H. Crandall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

BROOKLYN, N. Y.—The Spiritualists hold meetings at Cumberland street Lecture Room, near DeKalb avenue, every Sunday at 3 and 7½ p. m. Children's Progressive Lyceum meets at 10½ a. m. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7¼ o'clock, in Grenada Hall (Upper room) No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3 and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

CAMBRIDGEPORT, MASS.—The Spiritualists hold meetings every Sunday in Williams Hall, at 3 and 7 P. M. Speaker engaged.

CLEVELAND, OHIO.—The First Society of Spiritualists and Liberalists hold regular meetings at Lyceum Hall 240 Superior St. at 2 and 7 p. m. Lyceum at 10 a. m. Lewis King, Conductor, Mrs. D. A. Eddy, Guardian, D. A. Eddy, Cor. Secretary.

Chicago, Illinois.—The Chicago Spiritualists meet every Sunday in Crosby's Music Hall at 10:45 A.M. and 7:45 P.M. Speakers engaged,—Mrs. A. H. Colby, June 6th and 13th; Miss Susie M. Johnson, June 20th and 27th. The Children's Progressive Lyceum meets immediately after the morning lecture. Dr. S. J. Avery, Conductor.

The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 P. M. Mrs. M. A. Ricker regular speaker. The public are invited Seats free. D. J. Ricker, Sup't.

CLYDE. O.—Progressive Association hold meetings every Sunday in Willis Hall. Childrens Progressive Lyceum meets at 11 a. m. S. M. Terry, Conductor; J. Dewy, Guardian; Mrs. F. A. Perin, Cor. Sect.

CARTHAGE, MO.—The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. C. C. Colby, Corresponding Secretary; A. W. Pickering, Clerk.

DOVER AND FOXCROFT, ME.—The Children's Progressive Lyceum holds its Sunday session in Mervick Hall, in Dover, at 10½ a. m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 1½ p. m.

DU QUOIN, ILL.—The First Society of Spiritualist, hold their regular meetings in Schraders hall, at 10 o'clock A. M., the first Sunday in each month. Childrens Progressive Lyceum at the same place at 3 o'clock each Sunday evening. J. G. Mangold, Conductor; Mrs. Sarah Pier Guardian of Groups. Social Levee for the benefit of the Lyceum, every Wednesday evening.

Des Moines, Iowa.—The First Spiritualist Association meet regularly for lectures, conferences and music each Sunday, in Good Templar's Hall (west side) at 10½ o'clock A. M., and 7 P. M. Children's Progressive Lyceum meets at 1½ P. M. B. N. Kinyon, Corresponding Secretary.

FITCHBURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January.

FOXBORO', MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

Georgetown, Colorado. The Spiritualists meet there three evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium.

HARTFORD, CONN.—Spiritual meetings are held every Sunday evening, for conference or lecture, at 7½ o'clock. Children's Progressive Lyceum meets at 3 P. M. J. S. Dow, Conductor.

HOULTON, ME.—Meetings are held in Liberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and evenings.

HAMMONTON, N. J.—Meetings held every Sunday at 10½ at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p. m. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups. Lyceum numbers 100 members.

HAVANA, ILL.—Lyceum meets every Sunday evening at two o'clock, at Halygroff's Hall.
H. H. Philbreck, Conductor; Miss R. Rogers, Guardian.

JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a. m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific expriments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½ o'clock. by volunteer speakers, upon the Science of Spiritual Philosophy.

LOUISVILLE, KY.—Spiritualists hold meetings every Sunday at 11 a. m. and 7½ p. m., in Temperance Hall, Market street, between 4th and 5th.

LOWELL, MASS.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 2½ and 7 o'clock. Lyceum session at 10½ A. M. E. B. Carter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Corresponding Secretary.

LYNN, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall.

LOTUS, IND.—The "Friends of Progress" organized permanently, Sept. 9, 1868. They use the Hall of the "Salem Library Association," but do not hold regular meetings. J. F. Barnard, President; Mrs. Carrie S. Huddleston, Vice President; F. A. Coleman, Secretary; D. A. Gardner, Treasurer; Johnathan Swain, Collector.

MAZO MANIE, WIS.—Progressive Lyceum meets every Sunday at 1 p. m., at Willard's Hall. Alfred Senier, Conductor; Mrs. Jane Senier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m., for Conference. O. B. Hazeltine, President; Mrs. Jane Senier, Secretary.

MILWAUKEE, WIS.—The First Society of Spiritualists meets at Bowman's Hall. Social Conference at 10½ A. M. Addres and Conference at 7½ P. M. Geo. Godfrey, President.
The Progressive Lyceum meets in the same hall at 2 P. M. T. M. Watson, Conductor; Bettie Parker, Guardian; Dr. T. J. Freeman, Musical Director.

MONMOUTH, ILL.—Lyceum meets every Sunday forenoon. About one hundred pupils. J. S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of Groups.

MORRISANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 p. m.

MILAN, O.—Children's Progressive Lyceum meets every Sunday, at 10½ o'clock A. M. Conductor, Hudson Tuttle Guardian, Emma Tuttle.

MANCHESTER, N. H.—The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M., in the Police Court Room. Seats free. R. A. Seaver, President; S. Pushee, Secretary.

NEW YORK CITY.—The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, coner of thirty-fourth street and sixth avenues, at 10½ a. m., and 7½ p. m. Conference at 12 m. Children's Progressive Lyceum at 2½ p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodsworth Hall, 806 Broadway. Conference every Sunday at same place at 2 p. m. Seats free.

NEW YORK.—The Friends of Humanity meet every Sunday at 3 and 7½ P. M., in the convenient and comfortable hall; 270 Grand street, northeast corner Forsythe, 2d block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures at 10½ o'clock a. m. and 7 p. m. Conference at 3 p. m.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. m. The afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Parsons, Guardian of Groups.

OSWEGO, N. Y.—The Spiritualists hold meetings every Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p. m. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

OMORO, WIS.—Children's Progressive Lyceum meets every Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs Thompson, Assistant Conductor, Miss Cynthia McCann, Guardian of Groups.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7½ o'clock. Progressive Lyceum meets at 12½ o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A. M. Speakers engaged:—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 8; I. P. Greenleaf, March 1 and 8.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½ in the forenoon.

Philadelphia, Pa.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 9½ A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian. Lyceum No. 2, at Thompson street church, at 10 A. M., Mr. Langham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Concert Hall, at 11 A. M. and 7½ P. M. on Sundays.—"The Philadelphia Spiritual Union" meets at Washington Hall, every Sunday, the morning devoted to their Lyceum, and the evening to lectures.

QUINCY, MASS.—Meetings at 2¾ and 7 o'clock P. M. Progressive Lyceum meets at 1¾ P. M.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a. m. Children's Progressive Lyceum meets in the same hall at 2 p. m.

ROCKFORD, ILL.—The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall Lyceum meets at 10 o'clock, a. m., in the same hall. Dr. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian.

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Schlitzer's Hall, Sunday and Thursday evenings. W. W. Parsells President. Speakers engaged, Mrs. Sarah A. Byrns, during Nov.; C. Fannie Allyn, during Feb. Lyceum every Sunday at 2 P. M. Mrs. E. P. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

RICHLAND CENTER, WIS.—Lyceum meets every Sunday at half past one at Chandler's Hall. H. A. Eastland, Conductor. Mrs. Delia Pease, Guardian.

SPRINGFIELD, ILL.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 5th and Adams street. A. H. Worthen President, H. M. Lanphear Secretary. Children's Progressive Lyceum every Sunday at 2 o'clock P. M. B. A. Richards, Conductor, Miss Lizzie Porter, Guardian.

SYCAMORE, ILL.—The Children's Porgressive Lyceum of Sycamore, Ill., meets every Sunday at 2 o'clock, p. m., in Wilkins' New Hall. Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian.

The Free Conference meets at the same place on Sunday at 3 o'clock p. m., one hour session. Essays and speeches limited to ten minutes each. Chauncey Elwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.

SPRINGFIELD, MASS.—The Fraternal Society of Spiritualist hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 P. M. Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7 P. M.

ST. LOUIS, MO.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday; in the Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 10 a. m. and 8 p. m.; Lyceum 3 p. m. Charles A. Fenn, President; Henry Stagg, Vice President Thomas Allen, Secretary and Treasurer; Sidney B. Fairchild, Librarian; Myron Coloney, Conductor of Lyceum.

Terre Haute, Ind.—The Spiritualist Society of this city have located Bro. J. H. Powell, formerly of the "SPIRITUAL TIMES," London, for the year 1869. J. H. Stanly

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K. street, every Sunday at 11 a. m. and 7 p. m. Mrs. Laura Cuppy, regular speaker. E. F. Woodward Cor'pnding Secretary. Children's Progressive Lyceum meets at 2 p. m. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian.

Toledo, O.—Meetings are hold and regular speaking in Old Masonic Hall, Summit street, at 7½ P. M. All are invited free. Children's Progressive Lyceum in the same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

TROY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street at 10½ a. m. and 7½ p. m. Children's Lyceum at 2½ p. m. Monroe J. Keith, Conductor; Mrs. Louisa Keith Guardian.

THOMPSON, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are E Hulbert, E. Stockwell, M. Hall jr, Trustees; and A. Tilloteon Secretary and Treasurer.

TOPEKA, KANSAS.—The Spiritualists of Topeka, Kansas, meet for Social Services and inspirational, speaking every Sunday evening at the Odd Fellow's Hall, No. 188 Kansas Avenue. Mrs. H. T. Thomas, Inspirational Speaker.
F. L. CRANE, Pres't.

VINELAND, N. J.—Friends of Progress meetings are held in Plum street Hall, every Sunday, at 10½ a. m., and evening. President, C. B. Campbell; Vice-Presidents, Mrs Sarah Coonley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12¾ p. m. Hosea Allen, Conductor; Mrs. Porta Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

WILLIAMSBURG.—Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Granada Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3, and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

WASHINGTON, D. C.—First Society of Progressive Spiritualists, meet every Sunday in Harmonial Hall, Pennsylvania avenue near corner of 11th street. Speakers engaged for Oct. Anna M. Middlebrook. Nov. Nettie M. Pease. Dec. Cora L. V. Daniels. Jan. N. Franke White. Feb. and March. Nellie J. T. Brigham. April James M. Peebles. May, Alcinda Wilhelm. Lectures at 11 a. m. and 7.30 p. m. Childrens Progressive Lyceum Geo. B. Davis conductor, Mrs. Horner, Guardian of Groups, Miss Maggie Sloan, Assistant Guardian of Groups. Commences 12.30 p. m. Conference Free Platform every Tuesday evening at 7.30 p. m. Sociables Thursday evening once in two weeks.

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at Long's Hall, at 2¼ p. m.

PROSPECTUS

OF THE

RELIGIO-PHILOSOPHICAL JOURNAL

THIS WEEKLY NEWSPAPER will be devoted to the ARTS and SCIENCES, and to the SPIRITUAL PHILOSOPHY. It will advocate the equal rights of Men and Women. It will plead the cause of the rising generation. In fact, we intend to make our Journal cosmopolitan in character—a friend of our common humanity, and an advocate of the rights, duties and interests of the people.

This journal is published by S. S. JONES: late the

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S. S. JONES, PUBLISHER AND PROPRIETOR. CHICAGO JUNE 19, 1869. VOL. VI.—NO. 13.

Literary Department.

For The Religio-Philosophical Journal.

TO MY SPIRIT FRIEND,

BY J. W. VAN NAMEE.

Oh, come from thy home on high,
Thy home of eternal light,
And soothe this troubled heart,
Speak peace to me to-night;
My brain is wild, on fire,
My heart filled with unrest,
To soothe me in this anguish—
Come from thy home so blest.

Oft come, ere I faint with pain—
I am so weak to-night,
My feet have strayed away from
The paths of truth and right.
Come, with thy voice so mild,
And teach my heart the way
That leads to life eternal—
To everlasting day.

WILFRED MONTRESSOR;

OR,

THE SECRET ORDER OF THE SEVEN.

A ROMANCE OF MYSTERY AND CRIME.

BY THE AUTHOR OF "FLORENCE DE LACY, OR THE COQUETTE," ETC.

BOOK SIXTH—THE INSULT.

CHAPTER XLI.—

AN EVENING WITH MONTRESSOR.

Soon after the departure of Captain De Bayter, Wilfred Montressor sallied forth into A——street.

The evening was clear and calm, and the traveler proceeded at a moderate pace by a route embracing several squares of magnificent dwellings until he reached——street, and mounted the steps of a mansion near the center of the street.

On ringing the bell, a domestic speedily opened the door, and in answer to the inquiry, "Is Mr. Wilson Gardiner at home?" replied in the affirmative.

Following the servant, Montressor was ushered into a small apartment on the left of the hall, which, from the books, engravings and paintings that adorned the book-cases of carved oak, and the hard polished walls, was evidently the library-room or study of the occupant of the building. A man about thirty years of age, with regular features and dark curling hair, arrayed in a dressing gown and worked velvet slippers, was writing at the table. He turned hastily toward the door as Montressor entered the apartment.—

"By Jove, Montressor, I am delighted to see you."

"Your delight will vanish, perhaps," said the traveler, smiling gravely, and taking the hand extended toward him, "when you have learned the object of my visit."

"I'll risk it, Montressor; for, by Jove, it is as good as a shot at a buck to get a sight of you in these times."

"Your smile evinces your friendly devotion to the memory of the past. I do not forget that your hobby of hobbies is deer shooting.

"The most exciting of manly sports—the most romantic in its incidents—the most——"

"Excuse me for interrupting you," said Montressor, smiling, "your tastes and your enthusiasm are well known to me; and moreover, I have a question to propound to you. Are you particularly engaged for two or three days to come?"

Mr. Gardiner looked inquiringly at the traveler ere he consulted the ivory tablets which were lying on the table before him.

"Let me see; Dine with George Whitmarsh on Thursday next—on Friday a match for a hundred with Ned Quackenbush to walk from the Dry Dock to Harlem—Saturday, fishing excursion with Barker Reed and Wemyss to Long Island. Nothing between this and Thursday next, Mr. Montressor," said Wilson Gardiner, after running through his tablets with a glance.

"Except the completion of one of your dashing *critiques* for the North American."

"Who has revealed my cherished incognito?" asked the gentleman, slightly confused. "By Jove, Montressor, my confidence has been betrayed."

"Not as you suppose, Gardiner. In the deserts of Asia the lion and the jackall are tracked by their foot-prints in the sand. The stately steppings of a strong intellect in the fields of learning, leave the impress of greatness indelibly behind them."

"As I have told you," said the other, apparently desirous of changing the subject, "I am disengaged until next Thursday."

"In that case," said Montressor, gravely, "I feel no hesitation in asking you to accompany me on a hasty jaunt to Philadelphia—perhaps to Baltimore. I will explain to you frankly that a serious difficulty has arisen between a person in this city and myself, and that there is little probability of an amicable arrangement."

"A duel? said Mr. Gardiner, with an inquiring glance;" and who is your antagonist?"

"Mr. Tracey."

"Tracey—which of the Traceys?"

"Alfred Tracey."

The countenance of the questioner fell at the mention of the name of Alfred Tracey.

"There are ugly things said of that young man," observed Gardiner. "I have taken no pains to ascertain their truth or their falsehood, but I think you would be justified in refusing to meet him until they are expressly disproved. He is charged, I am told, in respectable quarters—

"I am aware of all that is alleged against him, and I have no doubt of his baseness and depravity. Yet knowing him, as I do, I have been provoked to offer him a direct personal insult."

Montressor related briefly and succintly the circumstances which had occurred at Delmonico's

"The case is altered," said Wilson Gardiner, rubbing his hands briskly together, after Montressor had concluded. "By Jove, you must have intended to fight him. But why to Baltimore?"

"Captain De Ruyter, the friend of Mr. Tracey, proposed the journey."

"To escape the jurisdiction of the State of New York? I comprehend it; and when is it proposed to leave the city?"

"To-morrow afternoon."

"You can rely upon me, Montressor. There are some unimportant matters which will occupy me a part of the morning; then I am yours without reserve."

"Thanks Gardiner. As we proceed on our journey, I will give you a further explanation of my position toward Mr. Alfred Tracey, which will lessen your surprise at our quarrel."

"As you like, my dear sir. I perceive there is a secret. A man of education and a millionaire would not meet a chevalier, like Monsieur Alfred, without a powerful motive."

Some further conversation ensued, which was finally interrupted by the entrance of two or three gentlemen belonging to the circle of Wilson Gardiner. In a few moments, Montressor rose and departed.

As he passed through——street in the direction of Doctor Everard's residence, he overtook a young man walking slowly and thoughtfully, in the same direction.

"Is it you, Willoughby? inquired the traveler, slackening his pace and addressing the young man; and reflecting, too?

Frederick Willoughby started on hearing the voice of Montressor, but recovering himself immediately, and placing his arm in that of the traveler, he replied;

"My thoughts were principally, Mr. Montressor."

"You are puzzled, Frederick. It is natural that you should be. The motives of human actions are often as perceptible to the mind as the causes of physical phenomena are to the senses."

"Of two things I am certain; that Alfred Tracey is a villain, and that he has deeply wronged you."

"You are right, Willoughby, and it is neither distrust of you nor want of regard for you that seals my lips in relation to his conduct. As you have said, Mr. Tracey is a great villian, and has injured me irreparably."

"I felt it distinctively, when you confounded him with an insult, at once glaring and painful. He is carefully guarded against, and as his principles do not forbid it, will probably challenge you to the field. Indeed, he made a formal request to me after your departure to act as his friend."

"And you refused?"

"I did. I should have refused Mr. Tracey under present circumstances, if no obstacle existed to my action; but I have pledged myself to my mother, by a solemn promise, never to be engaged in a duel. Her sense of honor is so acute—her spirit so proud, even approaching to haughtiness—her regard for true manliness is so open and undisguised, that I can safely repose in her judgement and defer to her wishes. If I were to degrade myself so far as to commit a mean or cowardly act, I should not dare to meet again my mother's face, tender and affectionate as she has always been to me."

"You are justly proud of your mother, Frederick," said Wilfred Montressor," and will suffer no dishonor by shaping your path in life according to her wishes. But let me understand you; are you seeking to insult me for not meeting Mr. Tracey, in case he sees fit to challenge me?"

"Your judgement and experience are superior to mine," replied Frederick Willoughby; yet even as a question of expediency, it seems to be wrong that a life so valuable as yours should be matched against the existence of Alfred Tracey. The more I reflect upon the incidents connected with my association with Mr. Tracey during the past few weeks, the more I am convinced that I have been grossly deceived in him. His habits of gambling, and contempt of female virtue, have developed themselves so rapidly and so strongly as to inspire me with strong doubts of his general integrity. I have more than once had reason to repent the intimacy which has grown up between us."

"I am aware of it."

"By an association of ideas I am led to speak of another person, who at the outset of my acquaintance with her, created a most favorable impression on my mind. I allude to Miss Caroline Percy. Her beauty—her intelligence—her accomplishments—her apparent frankness and candor deeply interested me. There was wanting only the assurance that she was in reality what she appeared to be to enchant me completely. But I have been mortified in discovering either that she duped me in the beginning of our acquaintance, and for some personal reason was driven to change her tactics, or that I duped myself blindly and stillly. At least, I have so far changed my opinion of Caroline Percy as to believe that she is a artful scheming woman, with more talent than principle."

"Again you are right," said Montressor, calmly. "Must it not happen," said the young man, earnestly, "as the result of such experience, that suspicion and distrust of others will usurp the place of generous confidence and unhesitating faith?"

"At twenty-one," said Montressor, gravely, the change is premature—at thirty five it may be irresistible."

The tone of the speaker was not entirely devoid of melancholy, but changing his manner he inquired;

"Our routes lie together. Are you going to Doctor Everard's?"

"I am."

"It is my destination, likewise. I have occasion to consult the doctor himself; but to you, I imagine that Helen Everard is the principal attraction."

"Miss Everard and I have had a partial engagement at chess, which resulted in my defeat. I do not relinquish contest so important after one struggle."

"If you cannot conquer Miss Everard at chess, Frederick, fortune may reward you with the conquest of her heart."

The young man turned with surprise—perhaps in a measure assumed—toward the traveler.—

"The science of human nature is at the best, dim and uncertain," said Montressor; "to judge correctly, we must judge without the bias of personal interest or personal feeling. Thus judging I have never beheld a person whose qualities of mind and heart were superior to those of Helen Everard. She is handsome, without vanity; accomplished without affectation; enthusiastic without weakness, and modest without subservience. Her reading is sound, her judgment acute and vigorous, her manners those of a lady of birth and breeding."

"But, these qualities are the attributes of an exalted character."

"Such is Miss Everard, or at least, such will she become with more enlarged experience of the world."

"Realy; I shall fall in love with her."

"If you do not," said the traveler, with a grave smile, inscrutable in the darkness to his companion; "I shall be tempted to fall inlove with her myself. But here we are at the doctor's residence. Ring, Frederick."

The gentlemen were received by Doctor Everard and his daughter with a courteous politeness, which implied something more than deference to the ordinary laws of social intercourse. After some general conversation, which at this stage of our narrative, would fail to excite the attention of the reader, Frederick Willoughby challenged Miss Everard to a game of chess. The parties seated themselves at the chess table, and Willoughby slowly arranged the pieces, while Helen Everard chatted about a visit to the theater on the preceding evening, with a charming ease and gayety which amused and interested the listener. They had seen each other only twice or thrice, but persons of congenial tastes and feelings, soon learn to know and to confide in each other.

"And now for a check mate, Miss Everard," said Willoughby with an admiring glance at his fair opponent, as he completed the marshaling of the pieces

Better perhaps that you should put a check upon my tongue," said Miss Everard, laughing.

In the mean time, Wilfred Montressor had informed Doctor Everard that he desired to see him privately. The gentlemen accordingly retired to the library, leaving the chess players at liberty to pursue their game without interruption or embarrassment.

Doctor Everard invited the traveler to a seat upon an old fashioned sofa, which having done its duty in the parlor, had long since been consigned to the office, and carefully closing the door of the apartment, stood gravely before his visitor, as if waiting to hear what he had to say.

Doctor, I have a question to ask. Are your professional engagements of such a nature as to permit you to leave the city for a few days, without detriment to your patients, or serious injury to yourself."

The doctor reflected a moment, looking first at Montressor and then a slate which hung upon a nail driven into the wall near the door—

"My patients are all doing well, except a few choice cases, which the art of medicine may chance to palliate, but will fail to cure. Acute inflammations and protracted fevers seldom prevail in this latitude in the month of June. In replying to your question, it may interest you to learn that my last experiments in animal magnetism, on Miss Caroline Percy, seem to have operated a complete change in her physical and mental constitution. I visited her to-day, and having noticed the strange metamorphosis, I was surprised to find that the extreme nervous sensability of her system had entirely vanished, and I vainly attempted to make an impression upon her."

"You have no patients, Doctor, whose cases are of extreme urgency, and require your unremitting attention?" pursued the traveler.—

"None, Mr. Montressor."

"Will you then dispose of them in such a manner as to enable you to accompany me on a journey to Baltimore?"

"To Baltimore?" exclaimed Doctor Everard, with a slight manifestation of surprise.

"In your capacity as a surgeon—perhaps as a friend and adviser."

"Are you implicated in an affair of honor?" inquired Doctor Everard, with astonishment—"You, Mr. Montressor?

"I am," replied Montressor gravely.

The doctor walked two or three times across the library, then pausing and taking Montressor by the hand, he said:

"I am your friend, I will accompany you." The traveler returned homeward alone.

CHAPTER XLII.—

THE EVENING CLOSES.

Again Wilfred Montressor paced the floor of his solitary chamber.

An hour passed in silent reflection; then he approached a window, threw open the blinds, and gazed at the dark shadows of the trees and buildings, dimly visible in the presence of the stars. The dark, fantastic shadows, and the mournful sighing of the night breezes, enchained him for a moment. But the stars—the stars.—

"Those twinkling luminaries," said the traveler, turning at length from the window, and traversing the apartment; "those orbs gliding in the boundless ocean of ether, fixed, to us, but wanderers like us and our earth, through the same trackless waves, brilliant diamonds, pure as crystal, serene as the sunny valley of Khasremen, majestic as the hights of Olympus, are the symbols of power—symbols at once magnificent by beautiful and sublimely mysterious.

"But the human heart craves sympathy rather than power—tenderness rather than beauty—truth rather than mystery.

"Not crystal, nor the diamond, nor the vale of Khasreman, nor the hights of Olympus; not all the forms of physical beauty and grandeur not the stars themselves, not the fairies who dance playfully around us in our walks by moonlight through flowery groves and forests carpeted with moss, nor the genii who watch over us from our birth and allure us unconsciously from the paths of evil; not even the angels can awaken the profoundest emotions of the soul of man.—

"It is the smile of a human face, sparkling with the glances of love; it is the clasp of a human hand, thrilling with the pulses of tenderness, that illumines the inermost corners of the heart, that stirs up the waters of sympathy in the depths of its fountains.

"The face that smiled upon me, the hand that clasped mine—where are they?

"I remain to lament the dead, and mete out justice to the living.

"Why then do I hesitate? Why am I determined as to the end—unsatisfied as to the means.

"Is there any doubt of that man's guilt? None. The death of Zorah is not more certain than the guilt of Alfred Tracey.

"And yet there is something within me which repeats continually, 'Let him live—resign him to the judgment of God.

"And methought, as but now I gazed upward at the stars, the face of Zorah—not as I last beheld it pale and encircled with funeral raiment; the rather saint like and adorned with celestial glory—appeared unto me, and a whispering sound, low and sweet, and soft as the harp of Eolus, fell upon my ears;

"Let him live—resign him to the judgment of God."

"Was it illusion of the senses—a touch of the imagination, or was it the Zorah, truly before me, and was it thy voice which filled the air with its melodious breathings?

"Why do I hesitate at the thought of a duel?

"A duel!

"By the law of Moses, given directly of God the avenger of blood was authorized to take the life of a murderer wherever he found him, save in a city or place of refuge.

"The duel affords a chance of escape to the wrong doer—it has neither the sternness of merciless revenge nor the cowardice of concealed assassination.

"Since the chivalry of the early ages of Christendom girded the loins of me with swords, to defend their rights and their honor, and threw poison and the dagger to bravos and pirates, the duel has prevailed in all civilized communities.

"The law condemns it.

"But are there no penalties for injuries which the law cannot reach; for deadly crimes, perpetrated in darkness, and surrounded with mystery; for slanderous lies, which eat into the heart and undermine the life as by slow hidden poison, for base wrongs, the viper like returns for confidence, generosity, friendship, love; for those more foul and terrible insults which blanch the cheek and break the spirit of the boldest and the proudest.

"I, Wilfred Montressor; how atrociously have I been wronged.

"The wife of my bosom, Zorah, in fear, and shame, and honor, and despair, struggling against beastly violence till death, in mercy, interposed between the demon and his prey.

"Wherever I go—wherever I remain—in this chamber—in the street—in the houses of my friends—in the public resorts of the multitude, the dreadful scene rises ever and anon before me in all the hideousness of its possible enormity.

"Yonder, Zorah was lying, thinking, perchance dreaming of me—yonder the villian entered yonder the stains of blood are yet visible on the carpet—the bloodhound might yet track the footsteps of the murderer.

"Let him live—bring him to the judgment of God!

"Again—it is ominous.

"Is dueling then wrong? is it unjustifiable revenge? is it murder in the eye of God as in the eye of the law?

"But I am committed to this man. I am pledged to his friend and mine. I have not acted thoughtlessly or irrationally, I will meet him.—

"Only this, I will not slay him.

"My aim is unerring—I will cripple him for life—I will thunder in his ears a terrible denunciation of his guilt, and leave him to his conscience and the fall by his hand!

"Life! Death!

"Have I not seen the sun rise and set many many days? have I not traveled to the uttermost corners of the earth? have I not read books, eaten and drunken and slept, and felt the torments of hunger and pain?

"Has not the tempest of my heart been tired and consumed? and have not the ashes therof been scattered to the winds?

"Death! to rest by the side of Zorah beneath a grassy mound, crowned with oaks and cypresses and flowering shrubs; to rest there and almost hear the caroling of birds and the murmuring of waters; to rest there and almost behold the splendor of the sun, and the mellow luster of the moon struggling through the overshadowing trees.

"The soul flies upward or downward—but oh! do not the corpses of the dead, who have in this world loved each other truly and tenderly and faithfully, sweetly and lovingly together in the beautiful resting places of the earth, until the resurrection?

Wilfred Montressor retired to his couch, and his waking thoughts unfolded themselves during the night watches, in the imagery of dreams.

Wild and tearful were his dreams. One above all was passing strange. He dreamed that he stood by the grave of Zorah, and wept, and a lovely maiden, leaning gently upon his arm, mingled her tears freely with his—a lovely maiden, and her features were those of Mary Cameron

Department Of Arts And Sciences.

Relics of a Pre-Historic Race in Georgia.

Gainesville, Ga, May 12.—I have been engaged in mining and geological explorations throughout the south and west,—from the Potomac to the Rio Grande,—and am fully satisfied that the *autochtones* of America were placed upon this continent contemporaneously with the Malay and Mongol in Asia, and the negro in Africa, millions of years before the advent of the Adamic race.

The numerous geological developments which have been made of late years, both in Europe and America, have confirmed the opinion that this country was occupied by several distinct species of the human family as early as that of the eastern hemisphere. The footprints of man, in the alluvial, tertiary and carboniferous formations, together with fossil remains of human beings and the higher order of quadrupeds, prove the existence of the inferior races of man countless ages before the historic period; and also prove the fact that the different species, though created at the same time, were formed and placed upon the earth in groups, just as other animals and plants were, in centres or provinces, suited to their natures and habits, and at widely different periods, as the temperature of the earth became adapted to their existence, and not all at once, and placed in one common centre, as taught in our schools. We find more than half the animal creation to have become extinct before the advent of man; and one species, the mound-builders, since that epoch has disappeared, leaving no trace of their name or their existence, save those supposed as and magnificent fortifications and necropoli which are every where to be found in Georgia and the great valleys of the Ohio and Mississippi, which testify that once a noble race lived and perished, who possessed humanity and that other greater principle—gratitude—which is so strongly depicited in the imperishable and costly sepulchres of their friends. From many of these tumuli have been taken curious and highly finished works of art, in rock crystal, quartz, obsidian, green stone, and granite. Also in gold, silver copper, and the shells of the Gulf of Mexico, all proving the species to have occupied a social position in the scale of being below the Mongol, but far above the Indian, the Esquimaux, the Malay, and the negro, neither of whom have ever left a trace of evidence of their capacity of forming or maintaining a government, or of advancement in the arts and sciences.

Curious facts about water.

The extent to which water mingles with bodies apparently the most solid is very wonderful. The glittering opal which beauty wears as an ornament is only flint and water. Of every twelve hundred tons of earth which a landlord has in his estate four hundred are water. The snow-capped summits of our highest mountains have many million tons of water in a solidified form. In every plaster of Paris statue which an Italian carries through our streets for sale, there is one pound of water to four pounds of chalk.

The air we breathe contains five grains of water to each cubic foot of its bulk. The potatoes and turnips which are boiled for our dinner have, in their raw state, the one seventy-five per cent; and the other ninety per cent, of water.

If a man weighing one hundred and forty pounds were squeezed in a hydraulic press, seventy pounds of water would run out, the balance being solid matter. A man is, chemically speaking, forty five pounds of carbon and other elements, with nitrogen diffused through five and a half pailfuls of water. In plants we find water thus mingling no less wonderfully. A sunflower evaporates one and a quarter pints of water a day, and a cabbage about the same quantity. A wheat plant exhumes in one hundred thousand grains of water.

The sap of plants is the medium through which this mass of fluid is conveyed. It forms a delicate pump, up which the watery particles run with the rapidity of a swift stream. By the action of the sap various properties may be communicated to the growing plant. Timber in France is, for instance, dyed with the various colors mixed with water, and sprinkled over the roots of the tree. Dahlias are colored by a similar process.

☞ R. A. McMurray, of the Internal Revenue Department at Washington, is a natural lightning calculator. He can do the figuring which requires fourteen ordinary clerks, and in much less time; and his daughter, only nine years old, can multiply a number of any twenty figures by another twenty figures, and note the result in a single line, as fast as she can make the figures.

☞ Three young men were lately ordained at Auburn, N. Y. as missionaries to China.

☞ The members of the Connecticut Legislature have founded a weekly prayer meeting.

The Rostrum.

For the Religio-Philosophical Journal.

"What Good has Spiritualism Done?"—A Lecture by Thomas Gales Forster, Delivered at Concert Hall, Philadelphia, May 28th, 1869.

[Phonographically Reported By Henry T. Child, M. D.]

LECTURE THIRD.

In the present age as regards spiritual culture, it has been well said that men are the slaves of false knowledge. The memory is crowded with ideas that have little, if any, foundation in truth. Men learn but little from within; the sum of experience is but a dim dream of the conduct of past generations—that acted in total ignorance of their nature. The influence of past systems have mystified existence. Men believe what their fathers credited; their fathers credited what they were taught to believe. The consequence is, that the faculty of thought with regard to all spiritual and psychological conceptions, lies dormant. Yet even the emasculated mind, seemingly without the power of fruition, is panting for the germ of wisdom. Turn over the pages of the material metaphysicians, or study the record of Scholastic theology and from both of these, you find systems detailing only words, not facts, arbitrary axioms that lead to results at which reason revolts; imaginary principles, aiming at the establishment of theories which contradict the common sense of mankind. All is dogma; no part reasonable, and when the injunction "know thyself" is practically enforced through the agency of the facts and the philosophy of Modern Spiritualism,—when through its agency men begin to search into their own nature, physically, intellectually and spiritually,—when they begin to realize that all true growth must be from an inward centre outwardly,—when they are enabled to trace the wonderful appropriateness of their own physical organism, the development of their own intellectual powers, the expansion of their own spiritual natures, the formation of their own characters, then, indeed, all becomes light and order, and then man begins to realize that high and ennobling satisfaction that grows out of the discovery of truth, the contemplation of nature, for Spiritualism teaches all that is within—in the material constitution and the spiritual needs of the human soul, and he who aspires to dwell in the regions of conscious beatitude, must look to his own spiritual experiences, his intuitions, for the descent of the New Jerusalem to earth, must be through the Shekinah of the human soul.

With regard to the physical formation of man, and the wonderful and beatific functional arrangement of the same, the fact and philosophy of Modern Spiritualism are opening up a new avenue of thought, presenting new ideas, offering original deductions, and encouraging new hopes and aspirations, that have heretofore not been considered as the recognized property of the human soul, and to these especially beneficial results of Modern Spiritualism, I desire to invite your attention to-night, to the advantage that Spiritualism is calculated to add to the intellectual and scientific mind, to the Materialist and the Atheist, who are generally found among the thinkers of the age. In order that I may reach logically the conclusion at which I aim, it will be necessary for me to refer briefly to some of the functions in the physical form of man. I shall endeavor, in this part of my subject, not to be tedious, but as brief as possible.

First:—Consider for a moment the lungs of the human system. Science tells you that the human chest is divided into two compartments by a vertical partition; that the windpipe is divided into two tubes, immediately behind the breast bone, running down to either side, and thus distributed through the lungs, which latter are made up of air cells of irregular figures, each of which is approached by the extreme point of a tube, which constitutes one of the minute subdivisions of the windpipe or trachea, and which transmits the air to the cells. The air cells are so infinitessimally refined, and delicately formed, that within the human chest there are six hundred million of them, and these six hundred millions of air cells, about one hundred thousand cubic feet of atmospheric air are passing every year, fanning the vital fires of the system. Science further tells you that man has two lungs, acting independently of each other, to some extent, although receiving and expelling air through one large tube, the windpipe, formed by the union of both bronchial tubes.

Again, the blood in the human system is equally interesting in its operations, in the line of its duties. In every well developed human organism, science tells you there are about twenty-eight pounds (28) of blood, which by the most perfect hydraulic process, is forced from the heart to the extremities at the rate of about three thousand gallons per diem. Now, the blood in its channels, constitutes the canals along which the subtile supporter of life, oxygen, is conveyed. The atoms of the blood may be appropriately compared to a fleet for importation and exportation. The fleet moving inwardly is freighted with oxygen which is taken into the system and distributed appropriately to the various organs and tissues. The fleet moving outwardly, is taking up and carrying out carbonic acid gas, which is to be thrown out from the system. The atoms which perform these functions are so small that they are only visible with the microscope. Science tells you that each adult is thus importing and exporting four pounds per day. They import more oxygen during the quiet hours of the night than in the busy whirl of the day. In the day, they are exporting more carbonic acid than at night; from these facts you may learn the necessity of good ventilation in your sleeping apartments.

But, perhaps, the most wonderful of all the functional relations of the physical system is the nervous arrangement, a delicately, which, as science tells you, is divided into fibrous and vesicular. The duty of the nervous fibres is to transmit sensation or intelligence to the various portions of the human organization, thus constituting an intermediate agent between the brain and the muscles, between the centre and the extremities. The vesicular portion of the nervous system, consists of certain vesicles or cells, with a dark spot or nuclei near the centre of each. An accumulation of these vesicles, constitutes a nervous arc, a repetition of these nervous arcs constitutes a ganglionic centre. These ganglionic centres, represent the commencement of a plexus of the nervous system, that have in their peculiar characteristics, the capability of receiving impressions. At the top of the spinal column, there exists one of these ganglionic centres denominated the medulla oblongata, and this is the seat of the involuntary nervous actions, such as the circulation, respiration, deglutition, digestion, &c., which are independent of any external consciousness of the will.

Next above the medulla oblongata, is the sensorial ganglia, this constitutes the seat of the nerves, upon which depends the special senses, such as the auditory, olfactory, optic, &c. Right above this, is the cerebrum; this is the seat of the sentiments, of love, of reason, and as it develops outwardly and upwardly, intelligence increases.

The brain of man is the most refined and highly developed portion of matter in the universe. As man himself, in his general conformation, constitutes an epitome of all things below him, the brain is the apex of the man, and is the centre of the nervous system, and from that fact, it has been concluded by some, that the brain of man is the mind of man; but I think I shall be able to show that this is not so. You hear, not only material metaphysicians, but the clergy, Christian and priestly, believers in immortality, talk of the brain of man as the mind of man, the brain of man as the intelligent principle. This is an error, and as each error leads to another, there is an absurd declaration of certain schools of theology, with regard to a physical resurrection. If the brain of man be the mind of man, there must be a physical resurrection, or immortality is a fable. Let it be taught by theological divine or pagan philosopher.

Well, now, the material scientist, looking at the brain and its wonderful formation, has concluded that it is the seat of thought. In one sense, he is correct, but in a broad and philosophical sense, bearing upon the condition of the future, he is not.

The brain is not the mind of man; and this is one of the beneficial deductions that are being drawn from the facts of Modern Spiritualism, and if Brother Condenser is here to night, I ask him if there is not some good in this? If I can demonstrate the truth of the deduction I stated in my first lecture, that one of the advantages of Modern Spiritualism was, that it was calling the atheist from his cheerless field of Materialism, and the deist back to rational Christianity. And I affirm here, in passing, that there is no system of ethics in the entire realms of mind that can so positively and so emphatically demonstrate to the scientific man, the immortality of the soul, as can Modern Spiritualism, when investigated and understood.

But, my friends, if you enter into the field of spiritual investigation with a determination to find nothing but absurdities and errors, you will find nothing but these, for your mind will be so completely stultified by your own prejudices that you cannot see the spirit, though it may shine all around you. If, then, the brain of man is not the mind of man, to what use does Modern Spiritualism devote it? Now, my friends, I have said that the brain is a wonderful formation, its subdivisions, its watery serum, its medullary substance, its pia mater and its dura mater, all these constitute in my estimation neither more nor less than a galvanic or electrical, or electro mental apparatus, in which is generated a fluid, the use of which I am about to advert to.

Sometime, towards the close of the last century, the scientific minds will remember that Galvani, a distinguished philosopher of the school of Bologne, and Volta, an Italian philosopher, made many experiments with regard to the influence of galvanism and electricity upon the nerves and muscles of animals, and it will be recollected that Galvani discovered those currents that were coursing through the system, and hence they were called galvanic currents. It is also well known that a long controversy ensued between these two men with regard to the nature and origin of these. Volta thought they were only generated through the action of metalic substances, while Galvani contended that they exist in the animal tissues independent of any outside influences. Further investigation scientifically, has established the fact that there is in man a current generated in nervous centre, flowing through the nervous system, which is the agent of all action, whether sensational, muscular or vital. The means of transmission is through the fibre of the nerves. The current forcing itself along these nerve fibres, communicates to the brain. The process of insulation, as indicated by science, is exceedingly beautiful. The nerve fibre consists of a membrane, which is a conductor of electricity; inside of this is a layer of fat, which is an absolute non-conductor. Within this fat is the nerve fibre, through which the current flows and whence it passes to different parts of the body, and thus motion is produced or information is perceived.

The very distinguished and wonderful seer of Poughkeepsie, A. J. Davis, calls this fluid, which science denominated vitalic, which passes along the nerves, "the nerve spirit," composed of vital magnetism and vital electricity. Mr. Davis says too, that this current is generated in the Sensorium, generated from the air, from water, from light, from food, all of which I perfectly agree with, and that it is subject to the positive will power of the interior consciousness of man. Now, this nerve spirit, as M. Davis calls it, this voltaic current, as the material scientist terms it, I term electro mental. I hold that this electro mental apparatus is being operated upon by some positive principle in nature, positive to everything in the mere physical man. Through the positive influence of this unseen principle, there is being evolved from the apex of matter, —the nerve matter in the brain, there is being generated an electro mental current, and I so declare, from the fact that it gives forth practical evidence of intelligence, under this interior and unseen power. Let some accident occur at the extreme end of the arm along the nerve of sensation, at once is conveyed an impressing upon the nerve centre, and the fact that an injury has been done is thus realized. This interior principle of intelligence, or whatever it may be, at once recognizes the impression, and you feel externally that you have hurt your finger. The brain feels. The brain only receives the impression of the fact.

The living principle that has operated upon the brain, and upon the nerves, is that which feels, and only that; for there is no life in the brain, there is no life in this external mind of man, because the brain may be as perfect in a corpse as in the living body. It is not the brain that thinks, but it is some power behind the brain, using the brain, just as the brain seemingly uses the eye; it is neither the eye nor the brain that sees, but there is some power behind them both. The nervous system that is seen, coursing itself throughout the body, of man, is analogous to the beautiful magnetic and electric telegraph that you have constructed, and which encircles your continent, and that is making the lightning a rapid errand boy, not only here, but beneath the deep waters of the Atlantic. These were all brought forth by means of the intelligent principle which I have said works through the brain and governs the system of man.

Ever since man dreamed of spirituality at all, it has been supposed, that somewhere or other, the spiritual came in contact with the material, but there has been no system of philosophy, of science or of ethics that ever assumed to declare where, how and in what manner, this contact was affected; but the legitimate deductions of Modern Spiritualism, clearly establish the fact, that this nerve spirit or this electro mental current that as the child of the brain, fathered by the Divine Spirit in a finite form, is the agency of contact, and is the intermediate agent between the material and the spiritual worlds,—it is capable of impression, as Mr. Davis says from within, and I may also add, it is capable of impression from without, just as the external mind of man is capable of obtaining information, of education,—it is capable of expansion and enlargement. The brain of man may be dead as any other part of the body, when the phenomenon of death occurs. I say to the materialist, there is some principle existing within the man, that is vital, because all these properties may be relatively as perfect in a corpse as in what you call the living man. Therefore there is some vital principle, that when the body dies—leaves it—it is this that constitutes the spirit of man both before and after what is termed death, and it is the same.

There is another reason which leads us to conclude that the brain is not the mind of man. Look over the entire fields of nature, look over all the conditions that appertain to man, either in the interior, or the exterior of his physical formation, as far as you have been able through the aid of science to comprehend him. Look where you may, you will find that change, constant change is written upon all materialism. Now, this law of change is universally applicable to the physical organization of man. Your best scientific minds will tell you, that at every half revolution of the blood,—oxygen is imbibed, and carbonic acid gas is dislodged. Your best scientific minds will tell you, that at every half revolution of the blood, portions of it are becoming bone, muscle, sinew and nerve; and bone, muscle, sinew and nerve, are becoming blood again; they will tell you that there is proportional liquification, and solidification going on alternately; that there is a constant waste and supply going on, and at every moment there is some portion of the body dying, and some other portion being built up from the elementary world around you, and from the various relations provided through organic law, for that building up. This law of change applies to all departments of the physical organism.

For a moment cast your eyes to the distant West, where the original streamlets are commingling to find their way into the bed of the great Missouri; follow her meandering course, until with her muddy mouth, she gives her maternal kiss to the great Father of Waters; follow them on, until they become engulfed in Mexico's blue wave; and you will find, that all along, for th ree thousand miles, these streams are wearing away the shores upon one side or the other, and building up new shores in other places. So with the red river of life as it is coursing throughout the system; it is forever wearing away and building up.

Human life has been appropriately compared to the web of Penelope, which you will remember, during the absence of her lord, whilst she was annoyed by suitors, she continued to weave in the day, and unweave at night, promising her suitors that she would listen to them when her web was completed. The web of life is being constantly woven and unwoven, whilst the grim suitor's disease and death stand waiting and seeking to press their claims upon the soul, but the Ulysses of immortality, returns to claim its own, and leaves them the body only.—Change, then, my friends, is written upon the brain, as well as upon all other organs of the body. The particles of the brain are forever being taken up, and being renewed, are forever changing,—entering into other relations and taking on new elements, consequently I hold that the brain is not the rational faculty of the body, that the rational faculty lies behind the brain, that the brain is only an impressionally receptive faculty, that the impressions being instantly made, may as instantly be removed, that there must be some power to hold them. This experience of those advanced in life, proves that old impressions are more distinct than the more recent ones, and shows that there must be some principle behind the brain to retain them.

The brain of man is not the thinking faculty, and if it depended upon the power of the brain alone, man would not remember at all. For all these reasons, I believe that the brain of man is not the mind of man, I mean the intelligent principle.

The scientific man, from the wonderful faculties that are seemingly the properties of the brain, from marvelous functions of the human organism, declares that this wonderful piece of machinery is all that there is of man; that time, or rather that eternity is but time in a circle, as the relations of matter everywhere are likewise circular; that as acorns produce oaks, and oaks produce acorns, as a fowl produces an egg, an egg produces a fowl, so matter produces man, and man produces nothing but matter. This is as far as the materialist goes, and he is right. Theology has never done anything to overthrow the hypothesis of the atheistical school. I say theology never has, but the Bible has, the clergy have not interpreted it properly. For eighteen hundred years, they have been speculating in regard to the intellectual principle and the soul, speculating in regard to a far distant heaven, material substance of the spirit, a golden city into which the physical organism is to be lifted, whilst the immortal principle within themselves, was going on towards individualization, towards a preparation for immortality.

Well, then, if Old Theology has done nothing to overthrow the position of the atheistical school, what has Spiritualism done? Why, in the first place, my friends, if you could prevail upon scientists, upon materialists to accept of the bible or evidence of Spiritualism, you could take the bible to prove immortality; but these scientific men are rather stubborn fellows; they will not accept the written evidence of two thousand years ago, and, therefore, we claim that the facts and philosophy of Spiritualism and the glorious deductions that are legitimately drawn therefrom, are doing more than all other systems in the world, for the overthrow and cure of materialism, deism and infidelity, and the establishment of true Christianity.

In the first place, the deductions which I have given you, are legitimate from the premises, and in order that you may overthrow my conclusions, you must overthrow my premises; first, prove that they are wrong. It will be for them to these legitimate deductions that are drawn here, and in this particular, Spiritualism stands preeminent, she offers to the human mind, to the scientific man, to the Christian man, positive, absolute, visible and tangible demonstrations of spiritual identity, on the part of those who have long since died as Old Theology says, absolute and positive identity, proven through the phenomenal phases of Spiritualism, so positively proven, that even the great Faraday, after a life-time of grand investigations and discoveries, that well nigh illuminated the globe, was compelled to stultify his gigantic intellect, rather than admit the legitimate deductions. No intelligent mind can investigate the facts of Modern Spiritualism candidly, honestly and logically, without adopting the conclusion of the school.

Therefore, I claim that Spiritualism has done great good in the realm of science, in the realm of thought, in the realm of ideas, of true logic and god-like reflection. The good that Spiritualism has done, is beyond comparison. No system has ever before been able to demonstrate and illustrate, what has been called the unknown. Because Modern Spiritualism embraces all that is true in philosophy, all that is true in science, all that is true in religion,—not that I would have any one understand for a moment, that I dogmatically assume that the Spiritualists have all these truths. Do not so understand me. Do not so report me. I mean to say that Spiritualism has it all, and Spiritualists are only investigating in this great school, and they will continue so to do, when the cycle of eternity shall have been noticed upon the dial-plates of distant worlds. They will still continue to be investigators. Therefore, the spiritual school is not an authoritative one; it is not a dogmatic one. We only affirm as far as we have gone—the Spiritualists honestly and truthfully and affectionately declares to the world at large, to the Christian world, that these facts and the philosophy drawn from them, have transported us a day's journey nearer to our Father home, than we were before, because our wishes, our thoughts, our aspirations are drawn outward and upward, more clearly and more beautifully, than they were before we realized the grandeur, and the glory of the gospel of Spiritualism. We contend, then, my friends, that there is some positive principle in the human organism, that leaves it at death, that the organs of the body in sleep and in death as it is termed, immediately after the latter occurs, may be as perfect, as in what is termed the living form; therefore, there must be some vital principle, some principle that had vitalized that form that has departed.

The facts and phenomena of Modern Spiritualism, as I have said, prove that that principle is *the* man, or *the* woman; the absolute and positive individuality, the principle of intelligence, the principle of vitality, the principle of immortality, the everlasting Father of the soul, individualized finitely in the human organism. The facts of Spiritualism in addition to its scientific deductions, and conclusions, demonstrate that these individualities are the real men and women, mothers and fathers, husbands and wives, brothers and sisters, friends and neighbors, of those who are still within the form, and through the agency of these phenomena, they are coming back to teach mankind a higher and holier appreciation of the race itself, and also a more correct appreciation of man, and a truer sense of the goodness and beneficence of God, the universal Father of the entire race.

Oh, is there no good in conclusions like these? My brother and sister Spiritualists, I said that I wished to be correctly reported, in regard to the grandeur and glory of Spiritualism. I said that I wish to be correctly reported that Spiritualists do not claim the possession of all this truth. What follows this? Do you not feel conscious of the fact, that you are in the school of investigation and progressive development. What is the legitimate result of all this? Is it not that each one should struggle to demonstrate their appreciation of the brilliant pathway into which they have entered, by striving to advance philosophically, by striving to expand and enlarge affectionately, to develop into these practical lives, more and more of the great beauty of this grand gospel? May I not, then, my friends, in conclusion, enjoin upon my spiritual brothers and sisters, that they will love this cause more? I know that here in Philadelphia, you will pardon me to speak plainly; you have brought my medium on your rostrum, and you will permit me to speak what I believe to be true.

Here in Philadelphia, there are Spiritualists who say that they will stay away from your Halls; that they will not support the efforts for the promulgation of truth, because they have got it all. Speakers can not teach them anything. This may be true, and if it is, God bless you. I am glad, too, it is true. But is there not a greater necessity, why you should come here, and go to Washington Hall and the Thompson street Church, in order that you may by the grandeur of your own purity, and the strength of your knowledge, magnetize them into a higer condition? It is a false position, you will allow me to say, for a Spiritualist to declare that they can not get any further good. It is true they may be upon the same platform with these speakers; it is true you may have read more than they have, for your speakers generally are not permitted to read. Nevertheless, if you are upon the same platform, you may and can buoy up the man or woman who is to speak to you; you can and should help to sustain them under the immense magnetic drafts that we are compelled to make upon them. You can thus aid them in becoming expounders of the truth, that you desire to see promulgated. Your presence is, therefore, of the highest importance in the meeting, my brother, and sister Spiritualists, and there is no excuse for you in staying away from any association which you can attend, and which has for its aim the development of man, physically, mentally and spiritually. Mark you, I do not advise that you shall enter into arbitrary organization. Form such associations as will furnish the most practical means of advancing the cause we hold so dear in this great city. Be not ashamed of your faith. Is there anything to be ashamed of? No.

"Sooner far,
Let evening blush to own its star,"

than that a Spiritualist should ever fail to confess their glorious sun lit faith. Then, my brothers and sisters, cultivate a warmer love for the cause; cultivate more determined efforts towards this interior expansion and development, and do all that you may be enabled to, in assisting your brother and sisters by whom you may be surrounded. Do this my brothers and sisters, and then you will be enabled hourly to realize how beautiful is your belief, and to proclaim the good that Spiritualism has done and is doing.

Original Essays.

For the Religio-Philosophical Journal.

Leaves From the Unwritten Life of a Rosicrucian.

BY F. B. DOWD.

NUMBER ONE.

"Oh! why were we born at all?" groaned the Rosicrucian, as almost heart-broken he tore in fragments a letter which he had just finished reading, and cast the scraps from him in disgust; and clasping his hands over his head, paced with unsteady steps the narrow confines of his room, into which the gray shadows of night came slowly creeping, and nestling under bed and table and in corners, peered out at him and mocked at his grief. Gradually they grew stronger as the hours fled away, and they took courage and came out of their hiding places and stalked by his side with noiseless tread, and gazing at him, shrouded the room in gloom. But the gloom in his soul was greater than any night that ever wrapped its mantle around terrestial things; for love had died in that noble soul in the last few hours. This was the funeral and he was the only mourner.

The night crept on unheeded and still he paced, alone! alone!! He hears not the rush and rattle on the street below, which grows less and less, until at last the hour of twelve is tolled out upon the night air from a steeple hard by; but all unheard by that one heart-broken mourner. Locked in the nightmare of his grief, his external senses are sealed to all around. But hush!—he stops!—from the torn scraps of the letter, there slowly rises a bluish, dim light; it grows stronger, larger, and fills the the room, showing him with his eyes riveted upon the torn letter. The light changes to a dull, yellowish mist, and rising from the letter a form confronts him,—'tis himself at the door of manhood, full of faith and hope and confidence in the world and mankind.

Another form comes slowly up; he starts and groans, "'Tis she! the angel of my youth! the writer of the letter! She! at whose touch or smile my whole soul seemed on fire! She! who first brought down to me the joys of heaven, the unalloyed bliss of paradise! She it was who first taught me to love, and bathed my soul in ecstacy more than human! O! God! why did I not die then, with her warm kisses for my shroud? I could have slept in peace."

He stopped; for the two forms approach each other, and clasping, mingle and become one; and that "one," who can describe it, or write its history? Human language is all too weak and powerless, and yet I will attempt a description of the monster: for monster, indeed, it was, that "one," the product of "two." It had a form, and yet was formless; for as the eye rested upon it, and the mind grasped its dim outlines in one part, the other parts assumed other shapes, and almost imperceptibly, it was something else. It seemed to be round like a globe, and then it would project head and limbs and be human. Then the head would repeat itself in all its parts until it seemed to be all heads; then withdrawing its heads, limbs would project themselves of all shapes and kinds until it would be all limbs, which, extending to all parts of the room and assuming the form of loathsome serpents, coiled and crawled and twined their slimy folds in air, on ceiling and floor, and hissed and spat their venom until the air became fetid with the exuvia of hell. At last, it collected itself into a form that was partly human, and partly not like anything else, for there is no other thing in nature to liken it to. It is transparent now; and extending his finger toward it, the philosopher wrote upon its breast the word Love; and the letters glowing for a moment with a silvery light, died away, and the word Lust took its place, which glowed with a lurid brilliancy, and emitted streams of forked lightning repeating itself until the thing opened its mouth, and swallowed up all its outward form, and turning inside out, settled upon the floor a pool of corruption, too sickening and revolting to behold. Still it boiled, bubbled and hissed, until it became vapor, and assumed the human form, of lofty mien and flashing eye, with the word Pride written upon its brow and Self-love upon its heart. And looking within, the philosopher saw boiling in its veins, and coursing like lightning through every atom of its body, the lava and putrifaction of the moment before, and in its coursing and flashing, it emitted in myriads of streams of lurid light, the word Lust; and so burning, faded away into gloom. Wishing to know the meaning of all this, the horror-struck magician stamping upon the floor bade it show itself in its true nature, and in a moment there appeared suspended in the air, a little globe of purest crystal, so dazzlingly bright as to overpower the sunlight of the brightest day. Upon the surface were innumerable faces, of such angelic loveliness and ravishing beauty as to surpass the dreams of the loftiest imagination of earth. Revolving slowly, it emitted a fragrance so delicious and refreshing, that in an ecstacy of delight, the disciple of the "rosy cross" sank upon his knees and murmured a silent prayer of thanksgiving. As if to make itself more plainly known, a beautiful wreath of flowers crowned it, in which, in letters of gold, appeared the word Love. But now a change comes over the scene. The globe slowly inverted itself, and elongating, projected two heads, one resembling Love with its name written on its forehead,—Lust; the other so hideous as to be appalling in its frightfulness, called Disgust.

These two bleading together produced another head above, which was human and was called Self-love. It was fair on the surface, and wore a smile of self-conceit winning and pleasant to behold, but within, the heart was black as night itself. In a moment out of this last grew two more, one so lovely as to be considered by some grave thinkers as truly divine, called Pride; the other so hideous as to cause disgust to look angelic by its side, called Hate. And so the twin sisters, Pride and Hate, arose above all the others, and blending together, produced the seventh, called Mammon. And here language fails me again. Were we to concentrate all the wealth and pomp and show of the entire universe of this and all preceding ages into one little head, it would fail to give you an idea of the surpassing beauty and dazzling brilliancy of this last head, called Mammon, as seen by that "meek lover of the good" at that midnight hour. A voice by his side said in musical accents, "This is man's work. Behold its utter nothingness." Immediately the upper head opened its mouth and swallowed up all the other six, and swelled itself until the room was too small for it, and the philosopher saw that within all was hollow! hollow!! Its heart was black with crime; its soul,—there was none, but in its place the virus of hell, the lava of unrest boiled and seethed. Within this floated the seeds of all evil, out of which grew great ulcers upon its bloated carcass, and flashing out from them came the words king-craft, priest-craft, slavery, liberty, license, law, disorder, perfection, imperfection, marriage, divorce, social evil, sex, color, woman's rights, public opinion, respectability, cast, aristocracy, and God knows what else, and upon the quivering lightnings that bore the words, came the demons of each.

Now spoke the monster, "I am God! Open the window—I go! but think not I am ever absent. No! I spread myself over the entire universe, and resolving myself into a gigantic mill, I grind those who have created me. As for you, I have no more power over you from this hour; for love of sensuous objects died in you when I came. Command me, I am your servant. Adieu;" and speeding through the open window, was lost in the gloom. But he lives still, for upon every breeze comes the wail of orphans and groans of the broken-hearted. And every dollar that is coined and every effort made to get wealth increases his power, and makes the mill go faster and grind finer.

For the Religio-Philosophical Journal.

Reply to Delos Dunton.

BY AUSTIN KENT.

MR. EDITOR:—Friend Dunton's late reply to my article is the strongest demonstration of my real *meaning*, I have ever seen in print. I have meant to affirm that the idea of the eternal past improvement of the universe which could be of *value to humans*, or even be recognized by so transient a being, would imply a past badness, which no sane mind could admit possibly.—Suppose we can see it morally possible for the universe to have been in an eternal improvement only less than *infinitely* slow, such progress would be only less than *infinitely valueless*. The idea that the universe may be fickle in its progress, looks to me too absurd to justify a moment's comment. I have never dogmatically asserted that "that which has a beginning must have an end." It now looks to me like truth. But I only ask those who confidently affirm and reaffirm it, not to ignore or deny its necessary ultimates.

Stokholm, New York, May, 1869.

☞ An alligator seized and badly mangled the hand of Professor Noble, of the Savannah (Ga.) Museum, the other day, while that gentleman was cooling it off by pouring water on its back.

☞ Charles W. Eliot has accepted the Presidency of Harvard College.

☞ Of the 700,000 children in Missouri, only 100,000 attend Sunday school.

Philadelphia Department

BY.....HENRY T CHILD, M. D.

Subscriptions will be received, and papers may be obtained at wholesale or retail, at 614 Race street, Philadelphia.

Narrative of J. P. M., Being Some of His Early Experiences in the Inner Life. H. T. Child, M. D., Medium.

MY FRIEND AND BROTHER:—I am gratified to be able to come to thee in this manner, and relate some of my experiences since I became a dweller in this sphere.

I wish to say, however, that prior to my entrance into this condition, owing to the fact that I was shut out, by the loss of my hearing, from a great amount of interesting information in regard to matters that were passing around me, I had come to have a double consciousness. The perception of knowledge through the external senses, gives us a particular form of consciousness, and our intuitions give us another, and the relative proportion between these varies. If the mind is almost entirely absorbed in one, it will soon have but little of the other. In my case, the deficiency of the one to which I have alluded, gave me occasion to cultivate the interior or intuitive sense, and through this, I received much that was pleasant and profitable.

I have been from the first, much, very much interested in the spiritual manifestations, but circumstances interfered greatly with the investigations. Still, from the plane of thought to which I have referred, I received impressions in regard to it that were a source of great comfort to me. I watched thy course with much interest, and as our lives had been so closely united for many years, the intuitions which are always strengthened by such unions, enabled me to comprehend much more of the spiritual philosophy, than I could otherwise have done.

This removed all fear of death, and I had a strong impression that my exit would be, as it was, sudden.*

It was a considerable time after I lost my consciousness of the work I was engaged at in the field, before I realized anything. Amid the confusion attendant on the removal of my body to the house, I began to have an idea that some change had taken place. I saw my friends around my body, as I then supposed around me. My sympathies were more with them, than with, or for myself. I was not conscious of any suffering. I began to realize their feelings, and doubted whether the change called Death had really taken place. I was conscious of their sending for thee, and did not feel certain that I had left the form. [*This was one of my most intimate friends for many years. We were drawn together by a peculiar feeling, which prompted us to the utterance of similar thoughts.

My friend was plowing in his corn field, and fell upon the ground. A lad who saw him, ran to the house, and in a few moments, his daughter was at his side, but all signs of life had disappeared, until after the examination, I heard thee say distinctly, "He is dead." I was glad to hear this, it removed a doubt that was on my mind, and it was a relief to all the family, for, sad as were their feelings on account of my departure, they were made still more so, by the feelings of uncertainty, which always add to the weight of even the most painful circumstances.

It was very gratifying to me when I discovered where I was, to know that I had paid even the little attention that I had to the subject of Spiritualism, and had read and heard something of the views of Spiritualists in regard to this life. It was a good basis on which to grasp further knowledge as soon as I could receive it by observation and instruction from those around me, which was very freely given me.

The world is not aware of the vast importance that Spiritualism has been to it, not only to those who accept, but to all, even those who despise and attempt to reject it; for all obtain some ideas however crude, of this beautiful life which unfolds before the soul, on its entrance into the spheres. The darkness of theology, and worse than this, its legitimate fruits, dogmas, are a terrible barrier to the progress of the soul, on its entrance into this life, and indeed every where. I find that in very many instances, it is impossible for spirit to reach and influence such persons, and they are compelled to wait in this life, until they can receive something from the earth plane, in which the foundation of their errors was laid so firmly. I saw that the labors of Spiritualists, as lecturers, in circles, and especially in their individual capacities, are of the highest importance in breaking the yokes of these and setting them free, and in this, I realize the meaning of the declaration of Jesus in regard "to preaching to spirits in prison," and saw that it had a far more extended and important significance than I had supposed. I am told that this is one of the reasons why spirits have urged their friends on earth, to spread broad-cast their writings and lectures, for although the truths thus uttered, may often be crudely and imperfectly expressed, still they contain some elements which are essential for the deliverance of mankind from the bondage of error and superstition.

I was met by many of my friends and relatives, each one of whom seemed to have something peculiarly fitted to my condition and wants. I had often felt, while on earth, that there was a beautiful adaptation to our wants, in our various associations with individuals in our journey through life; but I now see more clearly, and I find a remarkable capacity to receive from each individual whatever they may have that is adapted to our condition and needs. We meet and associate for a time, until the interchange takes place, and then by a mutual feeling, we part. I noticed this, that in meeting individuals, we never have anything unpleasant connected therewith, as is too often the case in your sphere. We are protected from such meetings, and the fear of their occurance which is often so unpleasant on earth, is not realized here. This is my experience so far, and I am told that we have no such annoyances here.

I was disappointed in not being able to influence consciously, many of my friends on the earth plane, as I very much desired to do, both for my sake and theirs; but I found myself very ignorant of the laws that govern these things.

I was told that the race had not yet progressed sufficiently for this to be as common as was desirable, but that there had been such rapid advancement of late, that we should be encouraged in the hope that the time was not far distant when a majority of mankind would be conscious of our presence and influence. I found that the experiences to which I have referred as resulting in part from the difficulty in hearing, which enabled me to come into close rapport, and hold very satisfactory intercourse, was still better here. This soul communion is the source of the greatest happiness to us here. Its realization far transcends anything which can take place under the most favorable circumstances on the earth.

My home here was very beautiful. I was interested as on earth, in the culture of flowers and fruit, and I was mostly among these. I hope to be able to describe our labors here more fully. The condition of my companion on earth, attracted me strongly to her. I saw that it would not be long before she would join me, and therefore, I was desirous to be with her and prepare her mind for the change.

She had many beautiful visions, some of which she had related to you, but the most important of these were never conveyed to the outer senses. It was pleasant for me to be with her, and minister to her during the hours of her sickness, and to watch the changes as she ripened for the spheres. How different is the coming of our loved ones, from their departure! It was indeed a blessed and happy meeting, when for her the "Pitcher was broken at the wheel." She, too, had realized that we should meet, and it was her desire that it should be soon. Since her arrival here, I have been giving her all the information I could in reference to our new home.* Thus I enjoyed over again the beautiful scenes, which I had witnessed here. We are now happily re-united, and as her strength is gradually coming to her, we shall go on our journey together.

I was entirely satisfied to wait for her, for I became better acquainted with the scenes around me, and soon we should be prepared to go forward in the work of life, which it seems to me now, is just fairly begun. O happy thought! the apprenticeship of earth-life, often so painful and [*Shortly after her departure, I saw my friend standing in the midst of a beautiful grove of fruit trees, which were in full bloom; the air was redolent with their aroma. As the vision became clearer, I saw the companion of my friend, lying upon a beautiful white couch, strewn with flowers, and under one of these trees, some little children were playing around her, and my friend was holding her hand in one of his, and passing the other over her forehead. They seemed very happy, but very quiet, as I have noticed in other cases of the birth of a spirit. But the recognition of loved companions, on the shore of the better land, can not be described.] full of disappointment, is ended, and we are really beginning the business of life. I would say to all who are still in the condition of apprenticeship, be faithful even in little things, and you shall, indeed, be made ruler over more.

I see this more clearly than ever before, and rejoice to know that all may be laying up treasures in heaven, even though they may do it with sorrowing hearts, and feel that life's burdens are heavy.

It is better, however, that in all conditions, we endeavor to be cheerful, and meet the labors which come to us, with courage and energy, for we may rest assured that the victory is certain, and that, "ever the right comes uppermost, and ever is justice done."

"It is Expedient for You that I go Away."

This saying involves principles that are applicable to very many of the conditions of life. It is a law that undue devotion to anything produces suffering, and is an evil, however good the thing may be in itself. Thus we see that an undue devotion to family and kindred produces selfishness and narrow clanishness. An undue devotion to any church produces sectarianism and its train of evils, expressed in the language, "Stand by, I am holier than thou." In every department of life this is true, even an undue devotion of a parent to a child or the reverse brings suffering, and the highest and best development is interfered with. Few parents realize the importance of drawing out the mental, moral, and physical powers of children by proper training, by laying the responsibility upon them, even in earth life and enabling them to see that each must invariably reap the reward of their actions.

The result is a necessity for things to be taken away, and we are learning this lesson all through life. The poet said:

"I never nursed a dear gazelle,
And learned to love it well,
But it was sure to pine and die."

Will this always be the case? Will we always love so unwisely as to involve the necessity for the removal of the objects of our affection? These questions are important to all, but more so to the Spiritualists who realize that the conditions of the after life are but a continuation of this, and that the experiences of this life are designed to aid us both here and there. In looking over our past lives, how many things have we loved so wisely and so well that they have continued to be what the poet says true beauty is, "a joy forever." However few these may be, they will be the treasures that we have laid up for the future. The failures and disappointments of life are not lost, but they must form the back ground to the picture and give value to the former by their contrast. We shall learn somewhat in this life, and much more in that beyond the limitations of time, to have our attractions so regulated and fixed upon those things which are proper and appropriate for us, that we will seldom be compelled to hear the language, "It is expedient for you that I go away."

We frequently hear persons say they "long for heaven, where there will be no more parting."

Will we ever be so wise as to set our affections only on that which is enduring and to set them so wisely upon these that our progress and development will not require that they be taken away. We are so disappointed in our loves, especially in early life, that there is not a fair distribution of them, hence we go to extremes and must suffer. How many of our strongest attachments have exhausted themselves and left only withered hopes and saddened memories, where had there been a better distribution, our attachments would have been more moderate and enduring.

"And Yet it Moves."

When Galileo uttered those words, he had been crushed beneath the ponderous weight of an overwhelming hierarchy, and for a moment succumbed, permitting the dark veil of theological mystery to to eclipse the blessed sunlight of a glorious inspiration which had beamed in upon his soul, and filled him with an enthusiasm which made him bold enough to declare that which would have cost him his life.

How sad is the picture of a noble man bound body and soul, with the fetters of old theological dogmas, and yet, a flash of light is thrown across it, as we hear the words (E pur si muove), "And yet it moves," showing clearly that the soul's inspiration was not lost.

Just as certain as the world, physical, revolves upon its axis, and moves forward in its orbit, so does the world, mental and spiritual. There are many good men and women, who have had this revelation, and have seen that the spiritual and mental orbit of this world, will carry it through the regions of universal emancipation to universal freedom, and though at times the same theological mist that befogged the old philosopher, throws its shade across their vision, still the people are seeing that the falling of physical chains from the limbs of humanity, grand as it is, is but the dawn of an era in which the glorious watchword of emancipation will ring through all departments of man's nature, and all mankind will stand, as was said by the immortal Wilberforce, "redeemed, regenerated and disenthralled."

The freedom of woman is as fixed and unalterable, as that the world moves, and after woman stands by the side of her brother man, free and equal in all her rights, without a reproach, then the great question of capital and labor, of lands and finance, will be before the world of mind, and policy and narrow limitations will be lost sight of in the great comprehensive unfolding, for with freedom comes knowledge, and with knowledge, respect for the right and the true, and whatever may be under the fog enough to deny it, still the great soul of humanity will continue to utter these memorable words, "And yet it moves."

Voices From The People.

Letter from Etta Kelser.

Having noticed a brief paragraph in your paper, stating that you were pleased to see your cotemporaries, the *Banner of Light*, &c, had opened their columns in defense of mediums, I wish to write, not altogether to defend a medium and a gentleman by the name of William Ferris, against any former misallegations, but to inform the readers of your estimable paper, that the Spiritualists and friends of progression failed to discover him to be an impostor or juggler.

Mr. Ferris came here to this city an entire stranger to all, save one, whom he had seen once before at Columbus, Wisconsin. He held both public and private seances,—in all of which he was severely tested by the greatest skeptics, and by those who were seeking to know the truth. One night he was tied with a bed cord, each hand and foot separately, and wheat was placed in his hands. After the lights were extinguished, the musical instruments commenced to be played upon, and were wafted around the room, the guitar sliding from lap to lap, then touching the floor, then the ceiling over head. His coat was taken off while his hands were still tied, and full of wheat; he was also untied and untied with the wheat in his hands. One evening after being securely tied, the wheat was left upon the table, and after questions had been answered, and remarks made through the trumpet which was brought very near several individuals in the room, there was music upon the guitar and with bells; bands about as large as a childs six years of age, left by an invalid lady on her limbs; trumpet bells and guitar, were carried about the room touching several different people. When the lights were produced, and on examination, not a kernel of the wheat was upon the table or floor, but was found within the hands of the medium, and he was still tied, and in the same manner as when the lights were extinguished. At some of his seances, he has described the spirits of departed friends and relatives; would tell the cause of their death and where they died, also what they wished to say to their friends, and sometimes, the initials of their names.

I could write a great deal more. If authenticity for what I have written is ever required, I am prepared to give that of the most undoubted character. "Truth wears no mask, bows at no human shrine, seeks neither place nor applause; it only asks a hearing."

Portage City, Wisconsin, June 1st, 1869.

Letter from Bell Cable.

DEAR SIR:—Yours being one of the few papers that reaches this isolated mining community, and the only one devoted to human progress,—perhaps you may feel some interest in hearing what is being done here in spiritual matters.

We have every Saturday night, quite a large seance at Doctor Joe Stinson's, under the auspices of the late Rev. Mr. Babcock, who has been deposed for his devotion to the search after spiritual light, and who plays the most delightful music under spirit influence. Doctor Sinson is a healing medium and very successful in laying-on of hands.

The native ladies take a very lively interest in the seances, and one, the lady of a Fenian exile, Senora Fitzmorris, is quite an accomplished trance and healing medium, and has done some wonderful things in directing miners where to uncover paying crevices, most of which have proved large enough to work with great ease.

Senorita Dolores is also a medium of great development and power; but unfortunately, the circle is just now deprived of her active co-operation, on account of recent family affliction; but her manifestations in private, are a fruitful source of comfort to her special friends.

Elizabethtown, New Mexico, May 22nd, 1869.

Letter from J. H. Andrus.

DEAR BROTHER:—Enclosed you have six dollars to pay the suscription of twelve more "trial subscribers" for the JOURNAL, in addition to the twelve sent a week since. Seeing one of them, Mr. D. D. Mason, renews my appreciation of the spirit power that saved me from a fate like his.

Some years since, he was attacked with inflamation of the eyes, and not having the precious knowledge of Spiritualism, employed a physician of the old school, and was (scientifically?) doctored a year or two, until he became totally blind, and it took his loose property, and finally his farm, to pay for the job. Quite a contrast, this, to my case, where the eyes were restored to sight through spirit influence, from almost total blindness, or one of them at least, as the other was not so bad.

I would suggest that a part of the next donation be applied in payment of a year's subscription to the JOURNAL for *him*, in continuance of his

Letter from J. H. Sturgeon.

DEAR BROTHER:—Let me state that on the evenings of the 24th, 25th and 26th of April, my wife and self visited the "Round House" in Linn county, Kansas, and witnessed the manifestations usually given there, through Mr. Tippy as medium, which consists of "Reports, or Explosions" as loud as a small cannon, to wake up the hearers, which is immediately followed by talking, and lecturing through a trumpet for two or three hours, and closes with harmonious music, made by a tenor, and a bass drum (which are stationary), two accordeons, a harp, a tamborine and the two trumpets or horns, which all float through the air touching different parts of the ceiling and room at the same time; with sometimes a *long blast* on the horn (all other instruments stopping then), lasting at least five times as long as a person could hold his breath."

Persons are visiting the "Round House" for miles around, so much so, that some have to go two or three times before they can get in. Mr. John Morrison, three miles north east of Linvile, built the house near his own, at his own expense,—and accommodates and frequently boards the visitors without any charge. Those that are acquainted with the parties, don't suspicion any fraud or trickery, and those who investigate and scrutinize every thing, having free access at any time, can't detect any thing wrong. I could not, and none ever have.

Buffalo, Dallas County, Mo.

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[To be useful, this list should be reliable. It therefore behooves Lecturers to promptly notify us of changes whenever they occur. This column is intended for *Lecturers only*, and it is so rapidly increasing in numbers that we are compelled to restrict it to the simple address, leaving particulars to be earned by special correspondence with the individuals.]

J. Madison Allen will lecture in Terre Haute, Ind., six months, from May 1st. Address box 369.

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Dr. E. C. Dunn, lecturer, can be addressed Rockford, Ill.

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H. Graves, author of "Biography of Satan." Address Richmond, Ind.

Laura De Force Gordon, will lecture in the State of Nevada till further notice. Permanent address. Treasure City, white Pine District, Lander Co., Nevada.

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"The Pen is mightier than the Sword."

WHERE IS THE DIVIDING LINE BETWEEN MAN AND GOD?

There is something grand, yes, exceedingly beautiful in the thought that the spirit world is near at hand, and that those who took their departure thence thousands of years ago, can return and influence the denizens of this mundane sphere, in a variety of ways. Among the various religious denominations of the day, the idea has been universally entertained that "heaven"—what we term the Summer Land,—is located somewhere in space, bounded by well-defined walls, and that it was brought into existence for only a favored few of God's children, while in another locality in space is a hell where those less favored are cast to remain throughout all eternity, to endure the torments of myriads of devils and suffer from the fierce heats of fire and brimstone. This heathenish notion is still entertained by a large number of earth's children, and they seem to take pleasure in sitting under the "droppings of the sanctuary," and listening to those teachings which seem to convey the idea that God is a vindictive creature, and that He consigns a portion of His children to endless torments.

Thanks to God and His holy angels, this hideous doctrine is not true—it could not be true without destroying God's attributes, for He is represented as being infinitely merciful.

It is not our disposition to find fault with those who have from their early childhood, entertained such notions in regard to Deity, or the locality of the spirit world, as we acknowledge that each one should think for himself, or herself, and come to that conclusion which judgment dictates as right.

It would be well to stop a moment and consider another question. Where is the spirit world? If man is a microcosm of the universe possessing all the distinctive characteristics of the same, there must necessarily be within each individual the elements of the spirit world, or in other words there is incorporated in the physical and spiritual organizations, the constituent parts of all the elements in the material and spiritual worlds; therefore,—man must certainly possess within himself a source from which all enjoyment must necessarily spring, for he could not enjoy, appreciate, or understand the nature of anything entirely foreign to himself. A beautiful scene creates within the mind pleasurable emotions from the simple fact that the elements thereof are within us. Man cannot understand anything entirely foreign to himself. The elements within us respond to the elements without, and a certain result is recognized.

If God controls the forces of the whole universe, He must necessarily control man, for no one would dare say that he is not composed of the same. If the forces of the universe are under His direct control, when did He say that those forces when transferred to man were exceptions to the general rule—for, of course, God can be only greater than man, by representing within his organic structure all things, instead of the constituent parts thereof. If God does not embrace within his organic structure all things, where does the dividing line commence between man and God, or between spirit and matter? If there is a dividing line anywhere, you give room for antagonistic forces. If anything exists outside of God, you make it possible for another intelligent entity to exist approximating God in power, in proportion to the space it occupies. If you establish one element as God you have no right to conclude that this one element can control all the rest. If God terminates where man commences, then there would be danger that man might finally dispute with God the right to govern and create, thereby giving room to endless disputes and contentions. If man is not a part of God—then there is no God. If God ceases to exist, as it were, when man commences his existence, how can God be infinite? If there is a line of demarkation in the universe, at that moment you destroy the infinitude of God. This question is an abstruse one, we admit, yet it is well to face it fair and square and endeavor to come to correct conclusions in reference thereto.

1st. If man is not part of God, then infinity is a myth.

2nd. If man is not a part of God, within him God does not exist; for two bodies cannot occupy the same space at the same time.

3rd. If man is not a part of God, please explain to us where God terminates and man commences.

4th. If God is infinite, He must necessarily be infinitude itself, if not, it can be easily demonstrated that He is not infinite.

5th. If God is all-powerful, He must necessarily be infinity itself, otherwise there would be some power outside of Him, which would be absurd.

6th. If the power of man is not the power of God, then God is not *all-powerful*, and we might as well dispense with Him at once.

7th. If the power of man is the power of God, then, of course, man is a part of God.

8th. If the power of man is not the power of God, but is independent of Him, of course there is a power outside of Him, and he cannot be all-powerful.

9th. God is omniscient—then the wisdom of man is the wisdom of God. If not, the omniscience of God would be destroyed the same as His claim to all power. Thus we may come to this conclusion:

Man is the center of all the influxes of the spiritual and material.—Swedenborg.

"We are all parts of one stupendous whole,
Whose body nature is, and God the soul."

You will find that matter is but another form of God, that by its means God's thoughts are given forth.—Thomas Gales Forster.

"All matter is God's tongue,
And from its motion God's thoughts are sung.
The realms of space are the octave bars,
And the music notes are the suns and stars."

You are God. I am God. We are all parts of the great Infinite God-head. There is no place where God is not. There is nothing that hath not the seal of Divinity upon it.—Mrs. J. H. Conant.

"This is, indeed, a grand theme. Part of the infinite whole! Man, can you appreciate your sublime position? The wise sage of the spirit-world whose interior nature vibrates in unison with the pulse thrills of the universe, whose mind glistens with rare gems of knowledge, and within whose soul are the intricate problems of nature unfolded and understood—he never saw God! You never saw Him; you never will. No communication from the departed ever intimated that He had been seen. But there is a God. If infinite, you are a part of Him. This is an exalted position. Being a part of God, your soul chords can vibrate in harmony with His, you can drink from the founts of infinite knowledge, and feel the electric flashes of His mind, like the dropping of water, yet eons of ages will pass away and you will be no nearer seeing Him than now."

Consider this position well, dear reader. Receive it, if it accords with your reason; reject it if you find the conclusions therein erroneous. Think, and from thinking, arrive at conclusions for yourself. Allow no bigoted priesthood to dictate to you. Read from the book of nature; take lessons from common sense; *be a man*, and arrive at conclusions for yourself.

CHARLES H. READ.

We publish with much regret the communication and resolutions respecting this somewhat notorious medium. That the said committee of Spiritualists are honest in their belief that Read is an impostor, we have no doubt; but that they may be over zealous in their exposure of mediums and more than magnanimous towards their opponents, is also very probable. Their second Resolution, "That we earnestly request Spiritualists to never endorse a medium until his character for honesty is fully established," is going quite too far, for it is a fact as notorious as anything in the spiritual philosophy of to day, or of past ages, that personal reputation has nothing whatever to do in the choice of mediums; they are chosen on account of the peculiar adaptability of their organism to the manifestations to be given through them, and, besides this, who ever heard of notoriously dissolute men or women, becoming mediums;—but we all know that however good their character may have been prior to becoming developed as mediums, they are denounced as impostors, lunatics, and prostitutes as soon after as they dare venture before the public as workers of what was, of old, termed miracles, and as teachers and expounders of the truth of the beautiful philosophy of Spiritualism, or Spirit intercourse.

Christ and his Apostles were everywhere denounced as lying impostors, and in league with the Devil; and none of them lived long enough to establish a character for honesty, in the opinion of those who ruled the people in the fear of God and Moses.

Mr. Read has been long and favorably known as an extraordinary medium, and thus far he has escaped any exposure, simply because there was nothing to be exposed. Men and women of as keen discernment as J. C. Kinney and others, have announced to detect fraud, in fact it is the special business of the opponents of spiritualism, to show *the whole matter* to be a fraud and such are ever on the alert at public seances, and are always chosen to act as committee men. Honest seekers after truth will get it, others may be deceived and in the language of scripture, left to believe a lie that they may be damned.

We can but feel that this committee have been over zealous in this matter. Charity is the noblest of all virtues, and should be especially exercised towards mediums for physical manifestations, who meet with the severest torture and grossest insults, wherever they go. Their labor is the most arduous, and performed for the merest pittance. We have never known or heard of mediums of this class, or any other, who have made enough to pay their expenses, save the Davenports, nor have *they* until recently.

The Church and Clergy, and their Satellites, have a special mania for exposing and persecuting mediums just now, as was the case when Christ and his Apostles (poor and despised mediums), were endeavoring to enlighten the people and show the power of God through them;—and are actuated by precisely the same motives as were the Jewish Priests of that period.—They are doubtless much shagrined at their failure to show Mumler to be an impostor, and get him in prison, and his phase of mediumship ranged under the head of juggiery. This effort on their part, however, has done more *for* Spiritualism than all the efforts of Spiritualists for many years past could do, and we have no doubt that they are impelled by a force outside of themselves to persecute and prosecute in such cases, to the end that the subject may be brought more prominently before the public, and is a most striking verification of the ancient saying,—that "whom the Gods would *destroy*, they first make mad," and that every move made by, or in behalf of the Orthodox, is driving them rapidly on to their own destruction, is evidenced by such cases as these. Nothing could possibly have been done to bring the subject of Spiritualism before the people more extensively, than the Mumler trial. God will take care of his own, and the Spiritualists of Waterbury need not fear that the cause will suffer by the exposure. (?) That Mr. Read is a genuine medium, there is no room for doubt. He has been tested too long and too critically, to question the genuineness of his mediumship. Take for example, the case where a most virulent sceptic conceived the idea of getting a ring made of steel, and tempered so hard that it could not be cut or filed,—this he took to one of Reads seances and demanded that the medium should use *that* ring instead of the one he had with him; and to his utter astonishment the spirits put it on *his own* neck, and he was obliged to wear it for several days, for the reason that no human power could get it off with out breaking his neck or compressing his head into about half its usual size, and he was obliged to beg the spirits to take it off. What does such a Waterbury farce amount to (if indeed it was anything but a *row* gotten up for the occasion), in the face of such tests, and of which there are thousands of witnesses quite as reliable as could be found in the now famous Waterbury.

Suppose we admit that in this instance, Read did cheat intentionally, he is no more to be denounced as an unreliable medium, whose every act had been a cheat and delusion, than would be that of a man who had enjoyed a high reputation for honesty and morality fifty years, but who, under certain temptations, had been detected in a fraud,—this moral man being a good paying member of some Orthodox Church,—would receive very tender care and nursing at their hands, and the matter hushed up and excused in one way and another. You would never find "his brethren in Christ" calling meetings and making indecent haste to denounce and persecute the unfortunate man, and rushing right into the embrace of incarnate Devils to exchange congratulations over the unfortunate but happy discovery of a cheat, and turning him over to their tender mercies. Spiritualists would do well to follow the example the churches have set in these matters, in some measure at least, to the end that they may have a little time for a sober second thought to take possession of their minds, before "*Reading*" to plunge such a medium as Mr. Read, into purgatory.

It should ever be borne in mind, that mediums are the messengers of ministering Angels (or Devils if such there be), both being essential to establish the fact of intercourse between the two worlds, and as you are commanded to *try* the spirits," so do in Reads case, as the manifestations we trust will not end with the seance at Waterbury, but from time to time, "where two or three (or fifty) are gathered together" with honest intentions they will, no doubt, be honestly dealt with.

Those in the interest of the churches, are ever on the alert, and their consciences are seldom disturbed while resorting to schemes that would put their Devil to blush, and make his cheeks tingle with shame in their efforts to cast obloquy upon Spiritualists and Spiritualism, but happily all such efforts have not only proved miserble failures, but the wrath of these pious men has been made to praise their Lord and Master in whom we as Spiritualists trust, as well we may, since the mediums of the present day and age are the only persons who can stand the test of true discipleship, and as the clergy are very careful never to quote the "believe or be damned" passage in connection with the verses immediately following, we will on this occasion, give the entire salvation recipe, for the especial benefit of the lay members. "He that believeth and is baptized (*with the spirit of truth*) shall be saved (*from error*); but he that believeth not shall be damned, (*condemned*); And THESE SIGNS shall follow them that *believe*; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark 16th chap., 16, 17, 18.

Mediums, who could hardly master the English language, have been heard to speak in several different languages, entirely unknown to them. Thousands of others heal the sick, make the blind see,—the deaf hear and the lame walk; others cast their bodies into fiery furnaces without being burned, or having so much as the smell of fire about them, as was the case with Mr. Home in London; (See Epes Sargents great work entitled "Planchette, or the Despair of Science," for sale at this office.) and while these, with thousands of other tests of discipleship, are being given and heralded by the Press all over the world, our pious ministers and church-men, with faces long enough to eat oats out of a churn, deplore this sad state of things, and like the Jews of old, stand ready to crucify their only Saviour from the thick darkness of superstition and ignorance into which they have fallen, and are trying to lead others. O ye blind leaders of the blind,—you are nearing the ditch into which you will plunge, notwithstanding your nice little scheme of having the constitution so amended as to acknowledge God in the same,—and Christ Jesus as the ruler of nations,—that *you* may become the vicegerents of God upon earth and again bring out the rack, gibbit, and other implements of your inquisitorial desires.

Brother and sister Spiritualists, the signs of the times indicate stirring events in the near future for us, and it behooves us to stand by, and encourrage our mediums.

A NEW PROPOSITION.

To any one who has been a trial subscriber to this paper, we will send it for three months longer on the receipt of *fifty cents*.

That will barely cover the expense of the blank paper, and putting the name of the subscriber upon the regular mailing machine lists.

Hereafter, the rate of three months' trial subscribers will be *fifty cents*.

We have sunk several thousand dollars during the last five months, that we have sent out our papers to trial subscribers at *twenty-five cents* each.—The JOURNAL is now *extensively* and *favorably* known, and it is but justice that our friends should pay at least *two-thirds* of what it costs.

The labor and perplexity attending our trial list, has been beyond all expectations, and to avoid which in future, we have determined to put all new trial subscriber's names on to the regular list, as a guarantee against all mistakes. To enable us to do so, we must receive at least *fifty cents* for three months' trial subscription, and we will take a renewal for the second three months also, for *fifty cents*.

Will our friends be so kind as to make another effort to circulate the JOURNAL, on these most liberal terms, thereby aiding in disseminating widely, the principles of the spiritual philosophy?

We return our most heart-felt thanks to those who have already done much for us.

WHY THE HASTE?

In our issue of June the 5th, is a notice signed by the President and Secretary, saying they would consider applications for the holding of the fourth Annual Meeting of the Illinois State Association of Spiritualists.

The next week came a notice from the Society at Havanna, the present home of the Secretary, a little town on the Illinois River in Mason County, in the south-westerly part of the State, desiring the meeting to be holden there. On the fourth day after that came, with the Secretary's name only appended, an order, calling the Convention to meet at that place, which we publish in this, the first issue thereafter.

It will be seen that Societies throughout the State will have no time to appoint delegates after receiving notice, before the day of the assembling of the Convention.

That this is intended as a repetition of the tricks practiced at the last adjourned meeting, which was made up of only *thirteen members*, headed by the President and one of the Vice Presidents of the American Association of Spiritualists, cannot be doubted. Societies, if they would, will have no knowledge of the Convention in time to appoint delegates to represent them.

Again, what Society will send delegates to a Convention to be holden in a remote part of the State with the following order upon its record, which was adopted at the last meeting in Springfield. Was it going to earn a Convention to be compelled to pay *five dollars* to the American Association of Spiritualists, to feather the nests of officials, in order to be eligible to a seat in the Illinois Association of Spiritualists? Very few, we opine.

The following is the order referred to, which was adopted by the Convention, consisting of *thirteen members*, acting under the supervision of Doras M. Fox, President, and Hannah Maria Brown, Vice President, and agent of the American Association of Spiritualists:

"The State Society will consist of members of the local and County societies, *who shall contribute to the funds of the American Association of Spiritualists.*"

Under this provision it was intended to oust all of the old members of the Association, as well as every other member from hell to ruin, who did not bow the knee to, and pay five dollars into the funds of the American Association of Spiritualists, whose funds have been controlled and used by the above named officers. We say it boldly, and know whereof we speak.

The plan worked well, but it was very much like the ignorant farmer, who set his hay mow on fire to get rid of a weasel, and burnt up his barn! The above named managers got rid of us, and all others who would not pay five dollars to become members of the American Association of Spiritualists, but in so doing they got rid of all of the members, excepting a few of their officers. The President of the Illinois Association of Spiritualists informs us that he has paid no money for membership, and shall not go to the Convention.

We place the foregoing facts before the Spiritualists of this State, but that we are opposed to our friends of Havanna and vicinity, having the State Convention holden there, if they want it. We state the facts because they are facts, and because a few persons, have through the most contemptible intrigue at an adjourned meeting, manipulated the Association to make it subservient to their own mercenary ends, until they have destroyed it. Aye, more, they were ashamed to publish the names of the delegates who did the deed, and even sent the Minutes of the Convention to Michigan to be published, instead of sending them to this paper and the *Banner of Light*, as required.

We know whereof we speak. We place this matter upon record, that our Spiritualist brethren may be more cautious in guarding against the manipulations of officials and intriguers.

We owe no allegiance to men or bodies of men. To the principles of eternal truth alone, we are subservient, in the great work in which we are engaged.

BURNING OF A WITCH IN MEXICO.

It appears from the Brownsville Rancher, that the Mexicans are only about as far advanced in intelligence, as the people of Salem were when they hung so many witches.

On the 4th of Jan. last, one woman was hung and burned, said to be a witch, another woman flogged most cruelly for the same offense, the son of the latter figured among those who flogged her. The mere announciation of this deed needs no comments, filling with shame and sorrow and covering with dread the defenders and perpetrators of the crime.

Regarding the first, which was communicated, to the press, the missing of an ox was the cause of the tragedy. A woman, who professed to be a witch, and asked to reveal the whereabouts of the animal, which she failed to do, she was taken and hanged to a tree, shot at, and then plunged into the flames until she expired. The body was buried in the cemetery, but on the following day was exumed by order of the curate of the town, who protested against having a witch interred in consecrated ground. The husband of the unfortunate woman kept himself secreted, fearing that he might be made to share the same fate. The Mayor of the city had not only authorized this proceeding, but had also been the principal perpetrator.

The Governor of Puebla has taken the necessary measures to have the perpetrators of this horrible crime punished.

There are many in the United States, who believe that spiritual manifestations are the resultant action of those who are bewitched, and who would not hesitate to "hang and burn" all the mediums, if the law did not make them criminals by so doing.

TRIAL SUBSCRIBERS.

Our terms for three month's trial subscribers, are fifty cents, and have been for the last four weeks, and yet we are receiving applications under the old proposition. The best we can do in such cases, is to send the JOURNAL for six weeks for twenty-five cents.

SPIRITUAL MEETINGS AT CROSBY'S MUSIC HALL.

The Spiritualists of Chicago, having leased Crosby's Music Hall for one year, opened their meetings on Sunday, June 6th, with lectures morning and evening, by Mrs. A. H. Colby.

Large and intelligent audiences attended both services. The singing consisted of selections from the Spiritual Harp, led by an efficient choir, and joined in heartily by the whole congregation. The most profound harmony and good feeling prevailed, and all seemed to enjoy the Pentecostal feast.

Spiritualists can now meet with one accord, in one place, as in days gone by. Sisters, brothers, friends, neighbors and strangers, come, see and hear for yourselves. Mrs. Colby lectures Sunday, June 13th, morning and evening. Subject for both lectures, "Immortality, and if so, what are his future conditions?"

Miss Susie M. Johnson speaks June 20th and 27th.

DR. JOSCELYN AND WIFE.

The above named extensively known and excellent mediums, are at the present time stopping in the city of Chicago.

It gives us pleasure to announce the fact of their arrival here, and we doubt not that very many Spiritualists will join us in the hope that they will find it agreeable to remain in the Garden City for a time and favor us all with an opportunity to be benefited through their mediumship.

Dr. Joscelyn is an excellent trance speaker as well as a clairvoyant and healing medium.

DELINQUENTS.

Delinquents must expect to be prompted every week, until they remit what is justly our due from them for the JOURNAL. We are making great sacrifices every week to give our readers an acceptable paper. To do that, we must have the money that *justly belongs to us*. We regret being under the necessity of publishing these calls to be read by all of the subscribers to the JOURNAL. Those who are *not* in arrears will pardon us, when we assure them that this article is not intended for them!

THE CONVENTION IN WISCONSIN

Will be held at Madison on the 18th, 19th and 20th of this month. Mr. E. V. Wilson has been engaged for the occasion.

We received the above information from H. S. Brown, M. D. We would have gladly published the call, had it been furnished us.

Elder Miles Grant and D. W. Hull,

Held a discussion at Coldwater, Michigan, commencing June 8th, and continuing six evenings. The propositions were as follows:

1st. *Resolved:* That man has a spirit which is conscious after the death of the body, and which can come and communicate with men in the earth life.

2nd. *Resolved:* That the phenomena of Spiritualism proceeds from demons, and not from departed human spirits.

PAPERS RETURNED.

We have papers returned as uncalled for, directed to E. T. Gardner, Homer, Wisconsin; N. Chidester, Moberly Centre, Ill.; J. T. Hamilton, English River, Iowa; A. W. Mechem, Mich. P. O., Mich.; R. S. Corman, Newton, Ohio; J. B. Ellis, Newfield, N. Y.

The above papers come back every week marked, "No such post office in State named."

Where shall we send them?

Also S. Barnham, Cole Station, Iowa; S. A. Morgan, Wasoville, Iowa.

Personal and Local.

J. W. Van Namee lectures two Sundays of this month in Vineland; thence to Troy, N. Y.

Mrs. S. A. Horton is lecturing in St. Clair Co., Mich.

Prof. E. Whipple lectured at Battle Creek, Mich., last Sunday.

Mrs. Carrie Cashman is lecturing in Springfield, Mass.

Dr. R. R. Roberts has been in California for some time, practicing the "Healing Art" with great success. The Doctor, under the ministration of his angel band, will not only be instrumental in relieving the maladies of the people, but in disseminating the glorious truths of Spiritualism. Long may he live to spread our beautiful philosophy.

J. H. Marshall, of Linn County, Kansas, gave us a call on Tuesday of last week. He is an intelligent active young man, and we predict for him a brilliant future.

Amusements.

MCVICKER'S THEATRE.

Mark Smith has been playing his second weeks' engagement at this theatre in his super roles of "The Fine Old English Gentleman," and "Nine Points Of the Law."

OPERA HOUSE.

The great Burlesque at the Opera House, entitled "The Forty Thieves," as might well be expected from its great popularity in New York, is well received, and will be a grand treat to the lovers of such fun, and prove a great pecuniary success to the management.

AIKEN'S DEARBORN THEATRE.

One of the most interesting plays of the season, in this city, is now upon the boards of this theatre. It is well put upon the stage, with new scenery and appointments.

WOOD'S MUSEUM.

At this theatre "Solon Shingle," and other acceptable plays, of which we are not advised, will be given during the week. The Museum is open daily.

VARIETIES.

Billy Nevens, with James Wood as stage manager, has opened his Variety Theatre at the corner of Clark and Van Buren streets, where the lovers of that species of amusement will find it profitable to occasionally spend an evening.

Anniversary Meeting at Sturgis, Michigan.

The Spiritualists, Friends of Progress, of Free Thought and Free Speech, will hold their Annual meeting at Sturgis, Mich., on Friday Saturday and Sunday, the 18th, 19th, and 20th of June.

Able and distinguished speakers from abroad will be in attendance to address the people on that occasion. A general invitation is given to all to attend this meeting. It is expected that there will be the largest gathering of the people, at this time, that has ever attended these meetings in this place. Ample provisions will be made to accommodate strangers from abroad.

By order of the Committee.

Sturgis, Mich., May 11th, 1869.

Sixth National Convention, or the American Association of Spiritualists.

TO THE SPIRITUALISTS OF THE WORLD:

The Board of Trustees of the American Association of Spiritualists have made arrangements for holding the Sixth Annual Meeting at Newmin Hall, in the city of Buffalo, State of New York, commencing on Tuesday, the thirty-first day of August at ten o'clock in the morning, and continuing in session until Thursday, the second day of September.

We therefore, invite each State Organization to send the same number of delegates that they have Representatives in Congress, and each Territory and Province having an Organized Societies is invited to send delegates according to the number of Representatives, and the District of Columbia to send two delegates to attend and participate in the business which may come before said Convention.

By direction of the Board of Trustees.

HENRY T. CHILD, M. D., Secretary.
924 Race street, Philadelphia.

Grove Picnic.

The Fillmore county Association of Spiritualists will hold its Second Anniversary in Mosher's Grove, two miles east of Etna, Fillmore county, Minn., on Saturday and Sunday the 26th and 27th of June. J. L. Potter is engaged and other good speakers are expected to be in attendance. All are invited. The friends will not fail to be present with their well filled baskets.

A BRIGGS, Secretary.

Cherry Grove, Minn., June 8th, 1869.

Fourth Annual Convention of the Illinois Association of Spiritualists.

By order of the Executive Committee of the Association, the Fourth Annual Convention of the Illinois State Association of Spiritualists will be held in Havana, on Friday, Saturday and Sunday, June 25th, 26th and 27, 1869.

Each Local Society of Spiritualists and other reformers, shall be entitled to a Representative in the following ratio, viz.: Each society shall be entitled to two delegates, and an additional delegate for each fraction of fifty over the first fifty members.

Weather permitting, several sessions will be held in a pleasant grove. The Spiritualists of Havana extend a cordial invitation to their brethren and sisters of the State to be with them and enjoy the meeting.

Arrangements have been made with the Peoria, Pekin and Jacksonville R. R for reduced fare.

W. F. JAMIESON, Secretary.

Annual Indiana State Convention of Spiritualists.

The Indiana State Spiritual Association will hold its Annual State Convention, at Morrison's Opera Hall, in the City of Indianapolis, Indiana, commencing Thursday evening, at seven o'clock, June 17th, 1869, and continue during Friday, Saturday, and Sunday, June 18th, 19th and 20th.

It is highly important that all who feel an interest in the prosperity of the cause, should be present. Business of great importance will come before the Convention, in which every Spiritualist should feel a deep interest; therefore, you are cordially invited to attend and participate in the deliberation of the Association. Each society is entitled to three delegates, and an additional one for every ten members exceeding thirty. Every county in the State, where there is no regularly organized societies, is entitled to a representation, equal to one organized Society. All localities where there are but few, are also entitled to delegates.

Arrangements have been made to have some eminent speakers present to address the Convention. It is also expected that several of the best mediums of the age will be present, which will afford those who have never witnessed any demonstrations, to judge for themselves, whether friends who have gone before to the "land of the immortal," can or do return and commune with friends on earth.

The Executive Board will prepare no plans to make the meeting interesting to all, and it is hoped a large attendance will reward their efforts.

A general invitation is extended to all well wishers of the cause throughout the State to be present and participate in the deliberations of the Convention.

By order of the Executive Board.

L. D. WILSON,
Secretary Indiana Spiritual Association.

P. S.—Committees will be appointed to engage accommodations for delegates and guests at reduced rates.

SPECIAL NOTICES.

Hop Yeast Cakes.

You that love good sweet bread use Winslow & Co.'s Hop Yeast Cakes.

Overwhelming Success Of the Great Spiritualist Remedy.

Read in another column, "A Panorama of Wonders by the great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders."

For sale at this office.

Address S. S. JONES, 192 South Clark St., Chicago.

Important to Ladies.

We call the special attention of our lady readers to the advertisements in another column, headed "FOR LADIES ONLY," and "A WAGON—LADY AGENTS." Mrs. Morgan and Miss Williams have articles for sale which should be in the possession of every lady. Send for a circular. A good chance is open to Agents—as money can be made by those who take the Agency.

BOWOLE.

National Horse Fair and Velocipede Exhibition.

Eighteenth Regular Exhibition! Grand National Horse Show and Ladies', Equestrian Fair, combined with a Gren Display of Velocipede Exercises!

This grand fair will commence at Geneva, Illinois, Thursday, July 1st, 1 69, and continue until the evening of July 6th, Sunday excepted. This grand Fair is calculated to excel anything ever held in the West. There will be a fine display of ladies' gentlemen's and boys' equestrianism; trotting, running, acing prancing, racking, and a variety of pleasing and exciting amusements, such as are found only at fairs of this kind. Good Music will be in attendance to enliven the festivities of the occasion. Let the banker, merchant, mechanic and farmer come with their ladies and families to this Fair, and enjoy a few days recreation. It is all in a life-time. Let the people of Kane, and surrounding counties, show that they appreciate the horse. Let it be a big and successful Fair. Let the lady riders practice, and be here and compete for the liberal premiums offered. Seven premiums are offered for lady equestrians, ranging in value from $45 to $2-0.

Gambling and the sale of Liquor strictly prohibited

General Superintendent, J. MILTON SMITH, Geneva.

Vol. 6 No. 13 1 w.

Wanted in Every Family.

The Diamond Preventative Lamp-wick. Non explosive. Direct Allegheny City, 3 doors from the corner of Webster street. JAMES B. HESS.

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ADVERTISEMENTS.

MRS. FERREE'S NEW PAMPHLET FOR THE THOUsand.

As Mrs. Southworth says, "No one is so good or so wise but we'll be made better and wiser and happier by perusing the Spiritucile."

MY LOVE AND I.

By Mrs. Ferree. "Read it at night and think of it," as the Hon. Thos. Corwin said up in reading the manuscript; "it teaches the higher relations of man and woman," so says the Boston Investigator.

Price 30 cents; postage 2 cents.

Vol. 6 No 13.

Just Published. A Wonderful Book.

EXETER HALL.

A Theological Romance. The most Startling and Interesting Work of the Day.

Every Christian, every Spiritualist, every skeptic and every preacher, should read it. Every ruler and statesman every teacher and reformer, and every woman in the land should have a copy of this extraordinary book. Astounding incidents and revelations for all. For sale by the AMERICAN NEWS Co., and retail dealers. Price 75c.

Vol. 6, No 13, 14.

IMPORTANT TRUTHS.

A Book for Every Child.

BY MRS. E. P. MILLER, M. D.

This book is designed as an aid to parents and others in teaching children truths for the purpose of preventing the formation of evil habits which destroy health, happiness and life.

Parents should read it and give it to their children, or impart to them a knowledge of its contents. Price only 20 cents.

Address S. S. Jones, 192 South Clark street Chicago.

A FORTUNE IN ANY STATE—Rights for Sale—New Patent articles for every county. Sample $2. Address IRA SNOW, P. O. Box 2548, N. Y.

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J C TAYLOR.

Ann Arbor, Mich
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WANTED—LADY AGENTS, in every Town and Village, to sell what every lady will purchase at sight.—Address Miss WILLIAMS, 129 Fulton St., New York.

HOW TO BATHE.

A Family Guide for the Use of Water in Preserving Health and Treating Disease.

BY E. P. MILLER, M. D.

Water, when properly used, is one of the most effectual Health preserving and Remedial agents known to man.

This work discusses the properties, uses and effects of water; describes minutely all the various water applications both in the healthy and the sick, and explains the method for applying it to each particular form of disease.

Price 40 cents. Address S. S. Jones, 192 South Clark Street Chicago.

THE BOOK OF THE TIMES.

JUST ISSUED.

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OR THE

DESPAIR OF SCIENCE!

BEING A FULL ACCOUNT OF

MODERN SPIRITUALISM, ITS

Phenomena,

AND THE VARIOUS

THEORIES REGARDING IT:

WITH A FULL SURVEY OF

FRENCH SPIRITISM.

BY EPES SARGENT.

ROBERTS & BROTHERS publishers, Boston, Massachusetts, wholesale and retail dealers.

THIS long announced volume, from the pen of a well known American man of letters who has given, for the last thirty years much attention to the subjects treated, will not disappoint public expectation.

"Planchette" is a thorough and careful survey of the whole subject of well attested phenomena believed to be Spiritual. Beginning with

MODERN PHENOMENA

That broke out at Hydesville and Rochester in 1847, and which have claimed so much of public attention here and in Europe, the writer, after giving a most interesting account of such contemporaneous incidents as are commended by irresistible testimony to be the establishment of a literal and thoughtful person, shows them present analogy with the well attested marvels of the past, the phenomena of witchcraft, somnambulism, clairvoyance, &c. The author then gives the various

Theories of Investigators

Who admit the phenomena but reject the spiritual hypothesis; and the reader will be surprised to find what a change is taking place in the opinions of the scientific world in respect to the genuineness of these manifestations.

Science is fast abandoning the "post-posh method of denial" with which to treat the subject.

The subjects of the chapters are:

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MORE GREAT CURES.

BY

MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS.

Asthma,

Catarrh, Neuralgia,

Bloated Bowels.

South Williamstown, Mass., Oct. 25th, 1868.

PROF. SPENCE—Dear Sir: Whenever I hear of a hard case of disease I go and I use the **POSITIVE AND NEGATIVE POWDERS**, and scatter them to my friends. A few days ago I did this with Richard Estes, our neighbor, a man 75 years old, who had the **Asthma** riding 46 years. He also had the **Catarrh**, and the **Neuralgia**, and was badly bloated across the bowels. He commenced using the Powder on the 10th of this month, and on the 13th he declared himself perfectly well, and has been ever since. After using one box, Mrs. Hite would not see she did not think he could live through the coming winter; but she says he now eats and works as well as ever he could, and sleeps like a kitten. A harder case of Asthma is seldom known, as all who know him will testify.

Yours truly,

MRS. MARY E. JENKS.

Erysipelas.

Manchester, Mass., Feb. 9th, 1869.

PROF. SPENCE—Dear Sir: A year ago last June I had a swelling, just above my ankle, and every one who saw it said it was **Erysipelas**. In a fortnight it became a sore, and from that time for fifteen months I was hardly able to go about in the house. And I like the BANNER OF LIGHT, I had read about your **POSITIVE AND NEGATIVE POWDERS**; and thinking they might reach my case I sent for the BANNER office and got a box. I had half used before taking them, eleven sores in the fifteen months, and another was nearly ready to break, before taking them three days, but they have not broken since, and after using one box, was entirely well. I have taken over two boxes, and can now walk as well as I ever could. The swelling is all gone. I have nothing to show but the scars.

Yours truly, MRS. SALLIE YOUNG.

Fits,

Catarrh, Dyspepsia,

Neuralgia, Liver Complaint,

Chronic Diarrhœa.

ALBERT FROST, of Bucksport, Me., under date of Nov. 27th, 1868, writes as follows: "When I first told the people here about the **POSITIVE AND NEGATIVE POWDERS**, they laughed; but now they are getting civilized about them, and the doctors and Apothecaries want to get hold of them. A lady here who was troubled with Fits sent for one box, and got relief right away."

I take the following extract from a letter written by A. S. Hubbard, of North Manchester, Conn., Oct. 18th, 1868: "Mrs. Hart and daughter have been taking the **POWDERS** the one for **Catarrh**, and the other **Neuralgia**. I found them as good as new. My wife has been using them for **Liver Complaint** and **Chronic Diarrhœa**. Saw it was wore. Mrs. Ames gave them to a child five months old, for **Fits**, and it is well.

St. Vitus Dance,

General Prostration,

Diptheria, Scarlet Fever,

Cholera Morbus,

Fever and Ague, Spasms of Stomach,

Delirium Tremens

Winona, Minn., Sept. 25th, 1869.

This is to certify that I have cured the following cases, and many others too numerous to mention, with **MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.**

A young lady of **St. Vitus' Dance**, of near six years' standing, and given up by all other doctors. Cured by five boxes of **POSITIVES.**

A lady of General Prostration of the nervous system, who said tried everything. Two box of **NEGATIVES** cured her. She is now better in health than she has been for five years, and is delighted at the happy change.

A lady of Chronic Diarrhœa. Two boxes of **POSITIVES** cured her, after the Doctors had made her worse with medicine and much suffering.

A little boy cured of Scarlet Fever.

A woman of Cholera Morbus. She was so bad that her life was despaired of in a few hours.

A woman who has the Fever and Ague all the spring and summer, tried with one box of **POSITIVE AND NEGATIVE POWDERS**, after trying almost every other remedy.

A man of Delirium Tremens. He is now a Good Templar.

A woman cured of spasms of the Stomach from which she had suffered for five or six years. The spasms were so bad that when she took one, her friends would despair of seeing her come to again.

Deafness.

I have the following extract from a letter from F. W. Green, of Columbia, S. C., dated Jan 22d, 1869: "I got half a dozen boxes of **Mrs. Spence's Positive and Negative Powders** of you about one and a half months since, and I have not missed curing in any instance where I have used them. I took the **Negative Powders** which you compounded me with for weakness and am cured. I am treating two cases of Neuralgia. One is cured."

Oliver Peppard, of Kansas City, Mo., under date of Feb. 24, 1869, writes as follows: "Two months ago I got six boxes of your **Positive and Negative Powders** for Deafness of three or four months standing, and I am happy to state that I am much relieved; in fact, nearly as well as ever."

Milk leg.

Rheumatism, Fits,

Dyspepsia, Deafness.

Yorkville, Ill., Dec. 21st, 1868.

DR. SPENCE—Dear Sir: I received a letter from you almost a year ago, asking me to call on the second of the curse made by the **Positive and Negative Powders** under his directions. One was the case of Milk leg of sixteen years' standing, one of Rheumatism, one of rolling stone in the ear, one of deafness of long standing, and a number of cases of Dyspepsia. The Powders have also helped my Brother, and cured the Numbness in my legs. You can use my name.

PETER HILLOCK.

Fever and Ague,

Dysentery,

Coughs and Colds.

Stowe, Vt., Dec. 24, 1868.

PROF SPENCE—Enclosed please find $10, for which send two boxes **Positive Powders**. We have used them in our family until we know many are all they are recommended to be, having cured us in Fever and Ague, Coughs and Colds, Dysentery, and other diseases. Direct to JOHN A. SANFORD.

Kidney Complaint.

J. P Mist, of Ridgwood, Long Island, under date of Jan. 20, 1869, reports as follows: "Send several boxes to my family. Recently had a battered constitution, and among other complaints, disease of the Kidneys. Nothing in the shape of medicine agreed him. Bought six boxes of **Positive Powders**, left off everything to drink, and was cured. Also a lady friend of Mr. Mist's has, for a little boy, now three months old, which for several days after its birth gave unmistakable signs of diseased Kidneys, proving to be inherited. The **Positive Powders** relieved it in a few hours. They gave it rest, and it has never been troubled since."

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The **Negatives** cure Neuralgia, or Palsy, whether of the muscles or of the senses, as in Blindness, Deafness, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhoid and the Typhus; extreme nervous or muscular Prostration or Relaxation.

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ONE of my correspondents assures me that he "would rather chop a cord of wood than write a letter." There are thousands who feel just as he does, and who, although they might not prefer chopping a cord of wood to writing a letter, yet, not having cultivated the pen very often, and being therefore out of practice, prefer doing almost anything else. Even when there is an urgent necessity, that they should write a letter, they delay, and postpone, and procrastinate, until perhaps six months or a year has elapsed, and still the letter is not written. I have had correspondents whom I knew that they had been thinking about writing to me for the last year or two. There are hundreds of such in every neighborhood, who are very anxious to get a box of the GREAT SPIRITUAL REMEDY, **MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS**, and yet, who never do get a box because there happens to be no Druggist near by who keeps them for sale, and it is too much trouble for them to send to New York for them. I am confident that notwithstanding the many thousand boxes of Positive and Negative Powders which we annually sell, still there are tens of thousands more which are as badly needed and as earnestly desired, and would be bought were they within the immediate reach of all who desire them. Now, to all such I propose that we will send you a box, or dozen, or more upon your neighbor's (male or female) to send us the money, or get an Agency for the sale of the Positive and Negative Powders in your locality. Your neighbor is then enabled to buy the Powders when he wishes, with all the trouble and delay of writing to New York. Do not fear in getting an Agency even if you are the only Spiritualist or reformer, in your neighborhood. The Agency will be profitable to you; by paying you well for your trouble, and enabling you to confer the blessing of health on your friends and neighbors; 3d, by converting your neighbors to the truth, while showing them what good there is in Spiritualism. It is to your interest to remember that under our present arrangements, there is no risk whatever in taking an Agency—you can not lose anything, and the chances are that your profits will be large.

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INVOCATION.

Our Father and our God, we realize Thy presence. We see Thy nearness and Thy goodness to our brothers and our sisters who are yet upon earth. We feel to give to Thy children words that shall bring them to realize Thy blessings even in the darkest of darkness. We would lead them by the hand of love and truth to the altar of kindness, and show them that each may partake thereof and be blest. We would have them realize that kindness to one another is kindness unto Thee, for Thou, oh, God, art within and around us all. We would look upon our experience as the artist upon his picture, and feel that without the shades there would be no brilliant light—no contrast. We would feel and realize that the valleys are essential, else there would be no mountains. We would realize wisdom, guided by Thee at all times, and that each one of us is but filling the place that Thou in Thy love hast given unto us. We would thank Thee for that place, and for the assurance that Thou as a living and true principle, art ever with us.

QUESTIONS AND ANSWERS.

Q. It has been said that there was not gospel enough in Spiritualism to save its followers, and that they would, in order to be saved, have to seek refuge in some church. Please give us your ideas upon that assertion?

A. We would ask in all truth and sincerity, what gospel is for? What has been its great object and aim? We answer that it has been to secure eternal happiness after death. We are taught that it is necessary to live a pure and holy life upon earth, so that all may obtain a more perfect one after death. Little has been said in regard to the gospel in the past as being a means for soul growth. It has been, as we have said before, solely preached with reference to the life to come as a means of escaping punishment, or securing happiness in the next life.

Every one who understands the true definition of the word gospel, will agree with us in what we have said. Spiritualism comes in and what does it say? It says openly and boldly that every man's soul is a gospel to itself—a saving power within, with no creeds or dogmas. Creeds and error bias, as it were, the spirit, yet they do not change its true condition, for when it enters upon the spiritual plane of existence, then it will see with open eyes that the gospel, the true gospel, is for truth and right for to-day. Keep that fact constantly before you, truth and right are for to-day, and every day will take care of itself. Every day will be a gospel unto itself, whether upon the spiritual or material plane of life.

Spiritualism teaches you to live true men and women—true unto your own natures—and by so living you become worlds within yourselves—a gospel unto yourselves. No one can do any more than to save himself. Let each soul save itself, and by so doing it will throw out that influence that shall show to every one with whom it may come in contact that it is a true living principle, a gospel unto itself. Then the question, whether there is gospel enough in Spiritualism to save Spiritualists, is answered thereby. The embracing of Spiritualism, you must bear in mind, my friends, does not change the true character of the individual accepting it. The belief, without theory or practice, is of but little moment. We have told you again and again, to be true unto yourselves, and in being true unto yourselves you will harm no one. Think not, by accepting the belief or ideas of another individual that that belief will act as a quickening power, a regenerating influence upon your own souls. Reason with yourselves. Receive that which is true to you, no matter from whence it comes—that which will be your highest conviction of truth to-day, will be for to-day. By living in that way to-day, you prepare yourselves for the higher forms of manifestations to-morrow. Bear this in mind, for it is a point worthy the notice of every one, and thus live honest and upright to-day, and you will have no occasion to cast regrets upon the past.

Q. Are there elements in human beings corresponding to the elements of the earth?

A. Certainly, from the fact that man partakes of everything below him in the mineral, vegetable and animal life. Man is the ultimate. So there are in the human form elements corresponding to those of the earth. There is a life-principle or spirit in everything which you can take cognizance of with your senses. There is a spirit in the little pebble upon the seashore as well as in the gigantic rock; not as much, because not to such extent—not the same amount of the spirit elements required to hold the few particles together.

Q. Is God outside of nature?

A. When we speak of nature we speak and look upon it as a something that has existance upon earth and that alone. When we say nature or natural law, it is only another word or words for the all-pervading power or principle which you term God. When we go farther on and realize that upon the spiritual plane we are governed by the same principle, then we see that nature or natural law is not confined to earth alone; instead, we see that we are governed and surrounded by what we may call natural law, or if it will make it appear any plainer, we can call it God—Father—any name that seemeth best to us.

L. JUDD PARDEE.

PRESTON DAY, MEDIUM.

JUNE 7th, 1869.

BROTHER JONES—I do not know as I can express myself fairly, as I am so choked. The effort exhausts me (manifesting a choking sensation), but if you will please to ask questions clearly, so that I can concentrate my thoughts upon our subject, I think I can answer them. If I could use this medium a few times, I could control him to speak freely. He is well adapted to me.

Q. Do you find the spirit life as you expected to?

A. Not entirely, Brother Jones. It is more like earth than I supposed.

Q. Did you become conscious in spirit life soon after apparent death transpired?

A. Very soon.

Q. About how soon?

A. I should think my mind was clear in about thirty minutes after I was found dead. Not that I was well, but I was conscious.

Q. What did you first discover?

A. Persons standing over me, assisting at the new birth.

Q. Did you recognize any persons you had known in this life?

A. I did.

Q. What did you observe besides people attending on you?

A. I appeared to be in a room similar to one of your rooms, lying upon a bed, weak, helpless like a new born babe.

Q. Could you see persons and things upon the material plane of life as well as you could before you passed the change?

A. Quite as well, in a short time. My eyes were like those of a new born child, but in a short time I could see things as I used to while here.

QUESTIONS BY DR. JOSCELYN.

Q. Do you recognize any one here now?

A. I recognize that voice.

Q. Can't you see who it is?

A. I recognized your voice; the young man has told me it is Dr. Joscelyn and his lady.

Q. Do you remember when you last spoke to me?

A. My memory is muddled.

Q. Do you not remember speaking to me in the room while your body lay in the coffin?

A. I cannot.

Q. Do you remember who was the speaker then?

A. I am not clear.

Q. I was the speaker then; was sent for and went from Philadelphia. Do you remember speaking through me about two weeks after your funeral?

A. I have come here to day to speak of certain things.

Q. Do you look for the same great political convulsion to take place soon, that you was so sanguine would transpire, shortly before your decease?

A. It will take place; but I have learned better than to set any time.

Q. Do you think it will be attended with as much suffering?

A. I do not see it precisely as I did then. I do not see a general war, like the rebellion.

Q. You know I opposed your views, and told you it would be simply a war of ideas,—agitation of thought. What do you think of my views now?

A. I think you were no nearer right than I was. I see peril, which I will name: All manner of secret animosity, treachery, assassinations, injustice, oppression of mediums, tumults, riots. There will be violent breaking out here and there, all involving the mediums in danger, trouble and fear.

Brother Jones, in my views and prophecies, I was generally correct; but I modify my views as I gain experience upon this side, and in due time, you shall know these modifications, through this medium, if possible.

CLARINDA.

I thought I was sick again, but I am not.—Dear sister, I do not come to you because I have not had sufficient experience upon earth, but from the purest feelings of my heart. I am drawn to you to say something by which you may feel more certain of an existence after death. You recollect, Mary, how much we used to talk about that. You know that we did not believe it possible after the dissolution of the body, that that which actuated the form could be reproduced or take possession of another form upon earth again. I wonder no more about it now.

You however, think more and more of it since I am taken away from you. You sometimes wish that, if we have an existence after death, that I will be near you. You often say I wish I could dream of Clarinda every night. I have learned that I can approach you in your sleeping better than in your waking moments. I often lay my head upon your pillow, and put my arm around your neck. When I first came to myself after my death, I was surprised to find things so different from what I had expected. With the rapidity of lightning, it seems to me, did our past conversations all come up before me. I was bewildered at finding things so opposite to my own ideas, but it was a happy, happy surprise, Mary. I would rather have been annihilated than to have entered upon this plane of life, if there had been as much pain and sorrow here as upon earth. We had hard times to get along, you know; early and late we had to toil. I sometimes think, if it had not been for that incessant labor, I might now be with you. If I could toil and share with you as I used to, and have a full assurance that in the future there was happiness in store for us, I could be cheerful. Now that I can be with you and you do not feel the reality of the life upon this side, I must come to assure you of its truth.

I am very thankful to the friends on both sides of life who have aided me in saying what I have to you. If it seems well to you, you can return your thanks to those on your side—the ones that are now present with me. I am glad that I have found out that I can speak through the organism of a woman, for it seems to me that I never could have exercised my powers upon a man. I know that I should have been constantly thinking of the cruelty, cunning and deceit of man—of their professing friendship one day for one and the next declaring the same amount for another, and that they were strangers almost to the first. Alas, such is the case with too many!

I know how closely you will read and catch at every word to see if it is freighted with the same amount of love that I had for you before my death. I am glad that I have been enabled to express myself through the organism of another so perfectly, in regard to my feelings for you. As long as I stand upon earth, we shared alike in disappointments and blessings; more of the former, I am sorry to say, than of the latter. Such was the world, and you will say it is the same now. I know it. Rest assured that I will do all that I can for you. Please send this to Mary Hale.

WILLIAM DEXTER.

My father and mother are expecting me, or a letter. I was taken sick and died on my way, among strangers, too. Say that strangers were kind to me, but I was too sick to get well. The boys having gone on, and left me, I being so sick there was no one to give the particulars in regard to it to my friends, so that Mr. and Mrs. Sterling have no means of informing you of my death. The first thing I did after I left my body, was to go home and see what you thought; hear what you said about me, and finding you so anxious about me, the friends here inform me of this way of sending a message to you. I avail myself of this, my first opportunity, informing you of my death, and that He with His cold, icy hand, saw fit to take me when far away from my home, and those I held most dear. Now father and mother, I shall never come to you again in the form; but will often be with you in spirit. No suffering can effect me here, but sorrow for you can, so I come to you in this strange and mysterious manner. Believe me, mother, when I tell you that your son, William Dexter is dead,—dead in body, not dead in soul, not dead in feeling; but alive to all these ties that binds children to loving and dear parents. 'Tis hard to say good by, but I must.

CONTROLLING SPIRIT.

He was on his way to Idaho, and was taken sick and died. He lived but a short distance from Boston, Mass.

For the Religio-Philosophical Journal

Hints for Action.

MRS. JULIA ALDRICH JOSCELYN, MEDIUM.

NUMBER ONE.

We do not purpose to give a reiteration of events already familiar to the reading minds of the present time. But we wish to call attention to the principles that have actuated the minds of those that have been used as instruments in the great cause of human progression. The world at large has been pleased to pronounce all advanced ideas as innovation, without examining the merits or demerits of the principles involved. The time has come for a more analytical examination of what are called "advanced ideas."

The world of causes demands an honest investigation of all the intricate problems of effects or results. Through these investigations there will be opened up to the mind a fountain of living principles, that govern the united forces that have produced the frame-work of this Republican form of Government. It is equally true that there is at work a combination of unreliable instruments, who have from the beginning striven to undermine the very foundations of its superstructure. The two forces have ever been at variance. The one rising by force of its superiority, the other condemned for its want of a just principle of action. As it has been in the political world, so it has been in the social.

The same causes have produced similar effects, and to-day, we see the whole social fabric ready to totter and fall, the lower forces striving for the ascendency. The germ being weakly sustained by the living principles,—a new superstructure alone can save the dying one from utter oblivion. Out of the ashes there may be gleaned the material for a more permanent organization, embodying the true principals of growth and maturity. It is for this purpose that we would call attention to the necessity there is at the present time, for a more vigorous effort in behalf of the Organization called Spiritual. The times demand a broader field of action, a more united band to stand firm for the true and the good. The living elements must be incorporated in its Constitution.

Truth and justice must be the corner-stones, peace and harmony, its final aims and aspirations. With these living principals at the foundation, the sure fruits will be realized; there will be no longer the cry of failure. A power more potent than the wildest enthusiasm can to day suggest, will ever be at the helm, able to ride all the storms of the adverse one. Be up and doing all ye that hope for the good time coming, when true love will pervade the heart of every human being; when a social peace shall reign without jealousies, envies and their consequent fruit. In a word, do with your might the right, as willing laborers in the Vineyard of Eternal Progress.

DR. WM. R. JOSCELYN, MEDIUM.

Scatter truth,—the glowing grain
Shall kindle to a living flame,
Love's celestial fire.

Scatter truth,—far and wide,
Onward as a living tide,
It shall continuous flow.

Scatter truth,—angels stand
To take each worker by the hand,
And help him on.

Scatter truth,—the glowing grain
Answering to the sweet refrain
Can never die;
Stirred by love's celestial fire
Towering ever higher, higher.

Scatter truth,—from East to West,
Ne'er let it rest;
But as the lightning swift and fleet,
Let each soul responsive beat
To its harmonious thrill.

Scatter truth,—from South to North,
Bring it forth
With power, as the thunder roll,
That it may begirt each living soul.

The times are rife for the upward tower
Gather, gather in your power,
And consecrated be
To its Divinity.

Charles H. Read An Impostor.

S. S. JONES:—Will you please publish the following.

On the 28th day of May, 1869, in the city of Waterbury, Conn, a committee of Spiritualists of said city, who witnessed the detection and exposure of Charles H. Read at Temperance Hall, on the evening of May 25th 1869, passed the following resolutions.

Resolved:—That the thanks of Spiritualists are due to J. C. Kinney, editor of the Waterbury American, Fred B. Merriam, E. C. Huxley and L. I. Munson, of Waterbury, for detecting and exposing the tricks of Charles H. Read, the so-called physical medium.

Resolved:—That we earnestly request Spiritualists never to endorse a medium until his character for honesty is fully established.

Resolved:—That these resolutions be sent to the Waterbury American, *Banner of Light* and RELIGIO PHILOSOPHICAL JOURNAL, for publication.

BENJAMIN ABBOTT.
C. M. PLATT.
R. R. CALLENDER.
JANE L. BLAKESLEE,
EMELINE MOSES.

Since the foregoing was in type we have received the following:

DEAR SIR.—You have no doubt learned ere this of my being "exposed" at Waterbury, Conn. Permit me to say, sir, that it is wholly a farce. There is not the first statement as given by the Waterbury AMERICAN, correct, with the exception that some rowdies tried to have me locked up in jail, and the paper tells you that I was. But as yet, I have not been in jail, nor have I seen one. It is true I had a hearing before the Judge, and some thirty witnesses were sworn against me; but I beat them without having a witness sworn in my behalf. The Judge said that it was the most disgraceful affair that ever happened at Waterbury. The truth of the story is this:

I had held some four or five seances at Waterbury and had given excellent satisfaction. On the evening in question, I was holding a seance, the proceeds of which I agreed to give of my own free will, to any charitable institution in the place. I opened my doors at the usual hour, and when ready, commenced operation. I use no cabinet, but put the lights down for no longer than a second of time, when they are again re-lighted. As the lights were turned down the third time, some one pounced upon me, and the lights turned on, when five bullies headed by one Kinney, tried to pull the ropes from my hands. Seeing that they were foiled in that, and in the detection of any fraud on my part, they cut the ropes from off my hands and legs with a knife.

Here you have the facts as they really are. There was no exposure, nor can they expose any one thing that is done in my presence. I defy them all to do so. Why do they not come out and tell how these things are done if they have exposed it? No, they can not do it. They have passed resolutions and sent to you as well as the BANNER, to denounce me as a humbug. It is a fraud gotten up by one Kinney, who professes to write for the Waterbury AMERICAN, and who, in fact, I am told by the very best citizens of Waterbury, has no business of his own, and that he does not amount to anything, and that he is nobody, to make the best of him. People of Waterbury tell me that these parties are foiled in their object and hence they have done all this for revenge, and got up some names saying that the Spiritualists denounce me as a humbug. Let the thing work. A clear conscience can not be harmed by any such class as the ones alluded to in this letter. What I wish to say is this: Wait until you hear both sides of the story which in all probability you will before long. It is all gotten up by these same parties, who say that they have exposed me, when in fact the whole thing is a farce.

Yours fraternally,
CHARLES H. READ.

Clare De Vere at Detroit.

DEAR SIR:—I noticed an article in last week's JOURNAL on the Detroit Society and Bro. Peeble's ceremonials. One would have thought that such an elaborate system as Brother Peebles introduced would have the effect of giving an impetus to the spiritual cause in that city; but what has been the result? After two month's brilliant labors with his robust intellect and profound thought, prior to Clare De Vere's advent among us, the Society had become unable to engage speakers for want of funds; it had become bankrupt and the most sanguine of us expected a speedy dissolution when the above gifted lady with a liberality that commands my admiration, offered to come to our assistance and lecture for us for the receipts we collected from the audience, and when I inform you that during Mr. Peeble's engagement we did not average over $10 or $12 a Sunday, your readers will readily admit that such a liberal offer was scarcely ever made to a Society; but you will be more astonished when I tell you that she actually paid her board at the Hotel, and paid for advertising her lectures; but such noble generosity was duly appreciated by the outsiders who came to hear her brilliant orations, her soul stirring poetry, and witness her astonishing tests, which puts her in a position without a rival on this continent. Never before or since have I witnessed such a crowd, many of whom represented the intelligence, the wealth, and moral worth of the city. From ten dollars per Sunday, our receipts rose up to over $50 the first Sunday, without any of the ceremonials inaugurated by Brother Peebles, showing distinctly that that is not the food the people wants; but the living divine truths uttered by such distinguished speakers as Clare De Vere. I understand that arrangements are being made for the early return of this intelligent lady, who has won so many friends from the outside world by her high culture and ladylike demeanor. Young Men's Hall will be required on her return to give all her friends an opportunity of hearing her inspirational utterances.

Yours truly,
J. L. BUTLER.

The Detroit Society of Spiritualists—A Reply to E. V. Wilson.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:—Your JOURNAL of date May 29, has an article in the department conducted by E. V. Wilson, commenting upon an article that appeared some weeks ago in the BANNER OF LIGHT, in which the Detroit Society of Spiritualists was favorably spoken of. As President of that Society, I feel that Mr. Wilson's strictures demands some notice at my hands. I am at a loss whether to regard them as an attack upon Rev. J. M. Peebles or upon the Detroit Society, or whether a general outslaught upon all form and order in Spiritualistic Organization, was intended. In what I may say, I shall not imitate Mr. Wilson's style. Satire is seldom employed in the controversies of friends, and when used by declared enemies, a certain degree of knightly courtesy demands that it be used genteelly.

The Detroit Society was organized under a general declaration of principles. If a demand for organization existed, the necessity of order was equally felt. The forms laid down in the "Spiritual Harp" were cordially accepted. The success of the Society under Mr. Peebles's ministrations and under the order of worship adopted, fully vindicates both the speaker and the order, and friends parted with Mr. Peebles with the most profound regret and look hopefully forward to the time when he may again speak to us. The Detroit Society may languish as hundreds of other Spiritual Organizations have done, and as Mr. Wilson, in his closing paragraph seems to intimate a wish that it may. If it does, the rational inference from premises will be that it is not because of, but for the want of, the ministrations of Mr. Peebles and the order of meetings which he introduced. I trust that neither enmity to Mr. Peebles nor the Detroit Society, inspired Mr. Wilson's article. It is true that our Society did not consult Mr. W. as to the manner of its organization or proceedings, and has not yet called him to speak for it; but among brethren this should occasion no heart-burning.

Unwilling to attribute a mean motive to a friend and brother, the conclusion follows that Mr. Wilson's article was prompted by a sincere hostility to all form and order in Spiritualism. Here is a ground on which worthy men may meet and engage in honorable debate. I speak what I believe to be the sentiments of large numbers of good Spiritualists, when I say that form and order are the great want of the Spiritualists of to-day. I do not believe that the mission of Spiritualism is to destroy, but to build up. I do not believe that it should discard all forms and all conventionalities, but that it should use all, so far as they may be profitably used, in inculcating the pure, the good and the holy teachings of an elevated spiritual philosophy. I would adopt the forms of the Jewish or the Roman church where they testify a truth and not a dogma. The Children's Progressive Lyceum is, I believe, recognized by all Spiritualists as a necessity, and yet its manual is a book of forms. Mr. Peebles has done a good work for adult Spiritual organizations in offering for their acceptance a manual adapted to their wants. Spiritual societies should conduct their exercises with a rational solemnity, and with a decent respect for the sublime truths which they teach, and not after the rollocking manner of horse fairs or the tumultuous gatherings at the huskings.

S. B. MC CRACKEN, Prest., Det., S. S.
Detroit, May 31st, 1869.

Letter From Peter West.

DEAR JOURNAL:—The Spirit world, I find is not confined to time nor space, seeing that the denizens thereof have been giving proofs of their presence, through the mediumship of your humble servant.

We spoke Sunday morning and evening, at Sturgis, Michigan and gave tests in the audience and at various private seances. Would to God, that all Spiritualists lived in harmony, as much so as the friends at Sturgis.

Brother Fishback is proving himself to be an earnest worker in the field. Last week, he was at work for the friends in Cold Water, and as the Iron Horse came rapidly on, in his race with time, westward bound, we merely caught a glimpse of our brother, but could not speak to him and got no report from the land of promise. We enjoyed ourself well among the friends at Sturgis.

Strength of Man and Insects.

A man of thirty, weighing on an average a hundred and thirty pounds, can drag, according to Regnier, only a hundred and thirty pounds. The proportion of the weight drawn to the weight of his body is no more than as twelve to thirteen. A draught horse can exert, only for a few instants, an effort equal to about two thirds of his own proper weight. The man, therefore, is stronger than the horse.

But according to M. Plateau, the smallest in sect, drags without difficulty five, six, twenty-times its own weight. The cockchafer draws fourteen times its own weight, and more. Other Cleopatra are able to put themselves into equilibrium with a force of traction reaching as high as forty-two times their own weight. Insects therefore when compared with the vertebrata which we employ as beasts of draught, have enormous muscular power. If a horse had the same relative strength as donacia, the traction it could exercise would be equivalent to some sixty thousand pounds.

M. Plateau has also adduced evidence of the fact that, in the same group of insects, if you compare two insects, notably differing in weight the smaller and lighter will manifest the greater strength.

To ascertain its pushing power M. Plateau introduced the insect into a card paper tube whose inner surface had been slightly roughened. The creature, perceiving the light at the end through a transparent plate which barred its passage, advanced by pushing the latter forward with all its might and main, especially if excited a little. The plate, pushed forward, acted on a lever connected with an apparatus for measuring the effort made. In this case also it turned out that the comparative power of pushing, like that of traction, is greater in proportion as the size and weight of the insect are small. Experiments to determine the weight which a flying insect can carry were performed by means of a thread with a ball of putty at the end, whose mass could be augmented or reduced at will. The result is that, during flight, an insect cannot carry a weight sensibly greater than that of its own body.

Consequently, man, less heavy than the horse, has a greater relative muscular power. The dog, less heavy than man, drags a comparatively heavier burthen. Insects, as their weight grow less and less, are able to drag more and more.

It would appear, therefore, that the muscular force of living creatures is in the inverse proportion to their mass.

But we must not forget that it ought to be in direct proportion to the quantity of carbon burnt in their system. To put the law completely out of doubt, it would be necessary to determine the exact weight of food consumed, and the quantity of carbonic acid disengaged in the act of breathing. Some chemist will settle it for us one of these days.

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	Leave.	Arrive.
Clinton Passenger	*8:15 a. m.	*6:50 p. m.
Pacific Fast Line	*3:00 p. m.	*1:30 p. m.
Pacific Night Express	‡11:00 p. m.	‡5:00 a. m.
Dixon Passenger	4:00 p. m.	11:10 a. m.

Freeport Line.

Freeport Passenger	*9:00 a. m.	*3:10 a. m.
Freeport Passenger	*9:45 p. m.	*3:10 p. m.
Rockford, Elgin, Fox River and State Line	*4:00 p. m.	*11:10 a. m.
Geneva and Elgin Passenger	*4:30 p. m.	*8:45 a. m.
Lombard Accommodation,	*6:10 p. m.	*7:00 a. m.

Wisconsin Division—Depot corner of Canal and Kinzie street.

Day Express	*9:00 a. m.	*7:15 p. m.
St. Paul Express	*4:00 p. m.	*5:45 a. m.
Janesville Accommodation	*3:30 p. m.	*2:30 p. m.
Woodstock Accommodation	4:30 p. m.	*9:20 p.m.

Milwaukee Division—Depot corner of Canal and Kinzie streets.

Day Express	9:00 a. m.	11:45 a. m.
Rosehill, Calvary and Evanston	1:30 p. m.	4:00 p. m.
Afternoon Express	4:30 p. m.	8:00 p. m.
Kenosha Accommodation.	4:40 p. m.	9:25 a. m.
Waukegan Accommodation	4:25 p. m.	8:45 a. m.
Milwaukee Accommodation	11:00 p. m.	5:15 a. m.

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Evening Express	5:15 p. m.	*†9:00 a. m.
Night Express	*‡9:00 p. m.	*6:30 a. m.

Detroit Line.

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Night " " "	*‡9:00 p. m.	*†6:30 a. m.

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Express	*8:00 a. m.	9:35 a. m.
Fast Line	*4:30 p. m.	*6:55 p. m.
Express	*‡ 5:00 p. m.	*7:00 p. m.

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Night Passenger	†9:30 p. m.	*8:30 a. m.
Kankakee Accommodation	*4:15 p. m.	*9:14 a. m.
Hyde Park Train	*6:20 a. m.	*7:45 a. m.
" " "	*12:10 p. m.	*1:40 p. m.
" " "	*3:00 p. m.	*5:15 p. m.
" " "	*6:10 p. m.	*7:35 p. m.

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Mendota Passenger,	*4:30 p. m.	*9:40 p. m.
Night Express	‡11:30 p. m.	†6:45 a. m.

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BY........................ E. V. WILSON.

Ten Days in Wisconsin.

Continued from last week.

Before the exhibition, Miss Mc Care gave a reading entitled, "The Child's Call," a very affecting piece and well delivered, causing many to weep. Our meeting closed amidst some excitement, caused by the bursting of a lamp in a lower story of the building. This soon subsided, and all went home feeling that it was good to meet together in Convention.

Sunday morning, May 23d, meeting called to order at ten o'clock A. M., and resolved itself into a Conference, which passed off well. At 11 o'clock, Brother J. S. Loveland, lectured to full four hundred people. Subject, "Progression." This was an able and excellent educational lecture, and gave general satisfaction.

Meeting adjourned at 12½ o'clock, to meet at 2 o'clock P. M. At 2½ P. M., meeting called to order by V. P. Nickerson in the chair. Lecture by Father J. Baker, of Janesville, from the text,—"What is man, that Thou shouldst be mindful of him?" This was a well digested discourse and gave general satisfaction.

At 3½ P. M., J. S. Loveland gave us a grand discourse on "The New Religion." The idea seemed to us to be,—we are a new nation, full of Progression, with new ideas, beginning a new era, and the necessity of the age and nation is a new religion, that shall meet our advanced wants. This was an excellent and able discourse. Our audience numbered at least five hundred persons.

The crowd began to collect at 7 o'clock, P. M., and at 8 o'clock, every seat was full and every foot of standing ground occupied. The meeting was opened with exercises from the Gymnastic class of Oruro. Some said, "It is very beautiful; how well they look, and how well they act; but only think that this is Sunday! What a violation of the Lord's day!" But to us, it was a scene from heaven, and as they filed into place, we felt full of joy, and were thankful that we had the Spiritual Lyceums.

E. V. Wilson gave the evening lecture. His subject was "Influences and their Results." It was a regular revival lecture, and created no little excitement, and all went away satisfied.

Thus our Conference closed. We had a general good time, and we frankly confess, that it has been the best managed Conference, and with the largest attendance, that we have ever known in north-west Wisconsin. One feature of this Conference is worthy of note,—there was but one Resolution offered and that was laid upon the table. There were several mediums present, among whom we may refer to Sisters Furgurson and Williams, Darts, Phelps, of Berlin, and Parmeter, all workers, and doing good

We had a good time and all went away satisfied. The Conference adjourned to meet in Oak Field, in August next.

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Tests Given at Ripon, Wisconsin.

NUMBER ONE.

To J. Wilcox, of Oruro, Wisconsin. We said to Mr. W., there stands by you a little girl. She is about three years old. She is moving around before an old fashion fire-place. There is a crane in the fire-place with hooks on it. We see a shadow pass over this little one, it is of a woman; the child falls, we believe it is killed. The child is your sister, and if living would be about forty years old. What do you know of this?

Answer.—"I lost a little sister. She was about three years old. She was killed by a servant girl, who hit her on the head with the handle of a frying pan. The description of the place, the crane and hooks, are correct. I have not thought of it for years, and if the child was living to-day, she would be over forty years old.

NUMBER TWO.

To J. Wilcox, Esq., of Oruro, Wis. Mr. W., we see through the influence of a spirit,—a man standing on the right hand side of a river as you go down the stream. You are now crossing a long low bridge; as you cross the river, to our left stands a mill. There is a road turns to the left, the river road goes straight out into the country; a little on from the left hand road there is a road running to the right but parallel with the main road. At such a point on the main road we see a man stand, describing him. In the field and on our left, some few rods from the main road, there stands the stub of a tree; behind this stub is a man with a gun and he deliberately shoots the man in the road. We see the whole act. We then described the man that did the killing, and then drew a diagram of the place, saying, this was done several years ago.

Mr. W. answered: "I recollect the case well, the man's name was Sullivan. Who killed him we never knew, but all incidents related by Mr. Wilson are correct."

NUMBER THREE.

To J. S. Loveland: We see you in a cloud of excitement; there is trouble in your house, an enemy in the camp. We then entered into a careful description of the surroundings. Mr. Loveland fully identified the facts.

Many others were given, and at our lecture on Monday night the following, to Mr. Smith, a student in the College. After reading his character, we saw by him one whom we called his brother, we said this man was forced out of life; he was killed and should judge it to have been eleven years ago.

Mr. Smith answered: "Your reading is very correct. I had a brother killed at Richmond, eight years ago, he was shot dead, through the heart."

Thus the truth keeps dropping and the angels keep time to the music, and we are favored with truths from heaven.

◆

American Association of Spiritualists.—A Report Wanted.

Wherever we go we are called on by Spiritualists for information about the actions of the American Association of Spiritualists, in regard to finance and subscriptions to the College funds, but have been unable to answer, from the fact that no quarterly or semi annually reports of the officers of the Association have been made; therefore, as one of the members of that Association, we now call upon the officers of the American Association of Spiritualists, to report through the RELIGIO-PHILOSOPHICAL JOURNAL and the BANNER OF LIGHT, the exact condition of the finance of the Association,—how much money there was on hand at the close of the Convention at Rochester, in August last; how much there has been added to the fund since under the Missionary effort; how much for membership, and how much for other purposes, giving specific items; how much has been paid out, what for and to whom paid, and by what authority, and how much there is on hand and in whose hands the same now is; also how much has been paid in to the college fund, and who holds that fund.

We do not like to be asked for information, and not be able to give it. Again, it is our right, as a member of, and subscriber to the laws and rules of the American Association of Spiritualists to know.

We ask this in no spirit of bitterness, but for information. Shall we get it?

We shall see.

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WHAT HAVE SPIRITUALISTS TO FEAR?

Truth, it is conceded by all is immaculate,—wears no mask,—fears no exposure. And nothing is a greater mark of weakness in an individual or association, than the exhibition of a fear that the groundworks of their faith may be shaken or removed. And these suggestions we have often, over and over, had occasion to remark, apply with peculiar force to those Bible believers who fear it may be taken from them. Their weakness is manifest in their not having that immaculate faith in truth, which, if the Bible contains, no power on earth or in the heavens can supplant.

Yet sticklers for the Bible are not alone in this weakness, that misconceptions of truth alone can be obliterated, and that truth is eternal and immaculate. For we with concern are too often called to notice that quite a large proportion of Spiritualists may be numbered with this doubting class. Such are ever fearful that Spiritualism may become unpopular and its progress thereby much retarded, or entirely stayed, in consequence of some overt act of some medium or other reputed Spiritualist. Indeed, it is pitiable to note the chagrin and mortification that not unfrequently may be seen in a community of such weak and doubting Spiritualists, over some recent "expose" of some favorite medium; or the shortcomings of some brother or sister, whose organization, surroundings or conditions do not yield them strength to withstand temptations or resist psychological influences. Such feel a nervous fluttering at every cry of "humbug," at every reported expose of mediumship that may be heralded forth by the opponents of Spiritualism, forgetting that if Spiritualism be a truth, as we *know* it to be, it can never be harmed.

Had we one single doubt as to the immaculate truths of Spiritualism, we should at once stop our advocacy of it and resume our investigations, and if we could find one single line of the great chain of Spiritual life exhibiting the least degree of imperfection, we should put it to the most severe tests of scrutiny, and if it yielded, or failed to withstand the scrutiny, then we should endeavor to destroy what would of course be an error. But we know there can be no such flaws in the evidences that culminate in demonstrating the great problem and science of life. Errors or misconceptions there may be in the minds of individuals, but in the fact of our existence there can be but one true conception,—and that truth nothing can erase. It is as old as time and will endure to the end thereof.

All hail, then, to the zealous skeptic who would expose or destroy the belief in the self-existing facts of Spiritualism! We would not for a moment abate your vigilance; for, if it will not become brighter, like a metalic substance, by a constant friction, or, if, like a tree, it will not take deeper root by being shaken, we say for God's sake let it perish. And after the style of Patrick Henry, we repeat it let it perish, if it cannot withstand all the powers of darkness—disbelief, or lack of true knowledge.

The assumed late expose of Mr. Reed, at Waterbury, Connecticut, and the fear of many Spiritualists that it might be true that he was a dishonest trickster, and that the cause might thereby languish, called up these reflections, which we offer to strengthen the investigator, for the *true* believer needs none, but ever retains the fact by intuition, that "Ever the truth comes uppermost."

Spiritualism and spirit mediums have been "exposed" thousands upon thousands of times, and they can stand such expositions for all time to come; as is most triumphantly manifested in the steady and continued spread of the invulnerable truths of Spiritualism.

Literary Notices.

The "Overland Monthly," devoted to the development of the country, has made its way over the Pacific Railroad to our table, looking as fresh and beautiful as a flower just in bloom. The article, "Medical Art in the Chinese Quarters," is one well worthy of careful study, for therein is much information that can not fail to interest any reflective mind. The medical practice of the Chinese is very interesting, for therein we find prescriptions for various diseases, each of which contains some article that the physicians in this country would suppose destitute of any virtue. We cite a portion of medicines taken from the human body. Hair cut fine and used in plasters. Curly hair. Women's milk. Dandruff. Teeth filings. Paring of finger and toe nails, which pairings are reduced to ashes by burning. Bone of the forehead reduced to ashes. Beard of the upper lip. Blood.

The list of medicines from animals which they use consists of dragon's bones; bear's gall; deer's glue; glue made from a black mule's hide; mare's milk, cream and curd; deer's horn, the tips of which is especially valuable in restoring the blood; dog's gall, heart, brains, teeth, scull and blood; and so on through a large number,—up to ninety-four varieties.

This number of the "Overland Monthly," is well worthy of perusal,—indeed, we have not taken up for a long time a journal of more real value or merit. In the future, it will be published simultaneously in San Francisco and Chicago.

For sale by the Western News Company, 121 and 123 State street, Chicago.

—The Boston *Investigator*, having weathered the storms of persecution and opposition for many long years, in its devotion to free thought, and other needed reforms, has reached the advanced age of *thirty eight years.*

It has just entered upon its thirty-ninth volume; and now comes to us greatly enlarged and improved. It is a bright and illustrious example of what men can do, when devoted to the great truths of liberality, justice and freedom. It is scarcely necessary for us to wish its proprietors and editors success, they already have it in their grasp.

That unrivaled magazine, the *Atlantic Monthly* for June contains:

Malbone; an Oldport Romance, Norembega, The Hamlets of the stage, Earthquakes, The Foe in the Household, By the Roadside, Bird's-Nests, Buddhism; or, The Protestantism of the East, A Carpet-Bagger in Pennsylvania, China in our Kitchens, The Pacific Railroad—open, Reviews and Literary Notices.

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☞ Henry Ward Beecher compares the different religious denominations to the different pockets in a suit of clothes, and says it is of little consequence whether one goes to Heaven in an inside or an outside pocket.

NOTICE OF MEETINGS.

CHELSEA.—The Associated Spiritualists hold meetings at Fremont Hall every Sunday afternoon and evening, commencing at 3 and 7½ P. M. Admission—Ladies 5 cents; gentlemen, 10 cents. Children's Progressive Lyceum assembles at 10½ A. M. Leander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec.

WORCESTER MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening, at 2 and 7 o'clock. Children's Progressive Lyceum meets at 12 o'clock every Sunday at the same place. E. R. Fuller, Corresponding Secretary and Conductor of the Lyceum; Mrs. M. A. Stearns, Guardian.

TEMPERANCE HALL.—The first Society of Spiritualists hold their meetings in Temperance Hall, No. 5 Maverick square, East Boston, every Sunday, at 3 and 7 P. M. Benjamine Odiorne, 91, Lexington street, Corresponding Secretary. Speakers engaged, Mrs. Fannie B. Felton, during January; Mrs. M. Macomber Wood, during February; Mrs. Sarah A. Byrnes during March; Mrs Juliette Yeaw during April; J. M. Peebles during May.

WEBSTER HALL.—The First Progressive Lyceum Society hold meetings every Sunday at Webster Hall, Webster street, corner Orleans East Boston, at 3 and 7½ o'clock, P. M. President, ——; Vice President, N. A. Simmons; Treasurer, O. C. Riley; Corresponding Secretary, L. P. Freeman; Recording Secretary, H. M. Wiley. Lyceum meets at 10½ A. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins Guardian.

Baltimore, MD.—The "The Spritualist Congregation of Baltimore," hold meetings on Sunday and Wednesday evenings, at Saratoga Hall, south-east corner Calvert and Saratoga streets. Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lyceum meets every Sunday at 10 A. M.

Broadway Institute.—The Society of "Progressive Spiritualists of Baltimore." Services every Sunday morning and evening at the usual hours.

MUSIC HALL.—Lecture every Sunday afternoon at 2½ o'clock, and will continue until next May under the management of L. B. Wilson. Engagements have been made with able, normal trance and inspirational speakers.

SPRINGFIELD HALL.—The South End Lyceum Association have entertainments every Thursday evening during the winter at the Hall No. 80, Springfield street. Children's Progressive Lyceum meets every Sunday at 10½ A. M. A. J. Chase Conductor; J. W. McGuire, Assistant Conductor; Mrs. M. J. Stewart, Guardian. Address all communications to A. J. Chase, 1671 Washington street.

UNION HALL.—The South Boston Spiritual Association hold meetings every Sunday at 10, 3 and 7½ o'clock. Mr. Keene, President; R. H. Gould, Secretary; Mary L. French, Treasurer.

The ANDOVER, Ohio.—Children's Progressive Lyceum meet at Morley's Hall every Sunday at 11½ A. M. J. S. Morley, Conductor; Mrs. T. A. Knapp, Guardian; Mrs. E. P. Coleman, Asst. Guardian.

ATHENS, MICH.—Lyceum meets each Sabbath at 1 o'clock P. M. Conductor, R. N. Webster; Guardian of Groups, Mrs. L. B. Allen.

ADRIAN, MICH.—Regular Sunday meetings at 10½ a. m. and 7½ p. m., in City, Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 m., under the auspices of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

Astoria, Clatsop county, Or.—The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received.

BOSTON.—MERCANTILE HALL.—The First Spiritualist Association meets in this hall, 32, Summer street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. Dunckiee, Treasurer. The Childrens' Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 61, Pleasant street.

BANGOR, ME.—Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p. m. Adolphus J. Chapman, Conductor; Miss M. S. Curtiss, Guardian.

BELOIT, WIS.—The Spiritualists of Beloit hold regular Sunday meetings at their church at 10½ A. M., and 7½ P. M. Lewis Clark, President; Leonard Rose, Secretary. Lyceum meets at 12 M. Mr. Hamilton, Conductor; Mrs. Dresser, Guardian of Groups.

Battle Creek, Mich.—The Spiritualists of the First Free. Church, hold meetings every Sunday at 11 A. M. at Wakelee's Hall. Lyceum session at 12 M., George Chase, Conductor; Mrs. L. E. Bailey, Guardian of Groups.

Belvidere, Ill.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and evening, 10½ and 7½ o'clock. Children's Progressive Lyceum meets at two o'clock. W. F. Jamieson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian

BUFFALO, N. Y.—Meetings are held in Kremlin Hall, West Eagle street, every Sunday at 10½ a. m. and 7½ p. m. Children's Lyceum meets at 2½ p. m. Harvey Fitzgerald, Conductor; Mrs. Mary Lane, Guardian.

BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at 10½ A. M., at Lafayette Hall. H. H. Crandall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

BROOKLYN, N. Y.—The Spiritualists hold meetings at Cumberland street Lecture Room, near DeKalb avenue, every Sunday at 3 and 7½ p. m. Children's Progressive Lyceum meets at 10½ a. m. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations every Sunday at 3 p. m., and Thursday evening at 7¼ o'clock, in Grenada Hall (Upper room) No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3 and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

CAMBRIDGEPORT, MASS.—The Spiritualists hold meetings every Sunday in Williams Hall, at 3 and 7 P. M. Speaker engaged.

CLEVELAND, OHIO.—The First Society of Spiritualists and Liberalists hold regular meetings at Lyceum Hall 290 Superior St. at 2 and 7 p. m. Lyceum at 10 a. m. Lewis King, Conductor, Mrs. D. A. Eddy, Guardian, D. A. Eddy, Cor. Secretary.

Chicago, Illinois.—The Chicago Spiritualists meet every Sunday in Crosby's Music Hall at 10:45 A.M and 7:45 P.M. Speakers engaged,—Mrs. A. H. Colby, June 6th and 13th; Miss Susie M. Johnson, June 20th and 27th. The Children's Progressive Lyceum meets immediately after the morning lecture. Dr. S. J. Avery, Conductor.

The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 P. M. Mrs. M. A. Ricker regular speaker. The public are invited Seats free. D. J. Ricker, Sup't.

CLYDE. O.—Progressive Association hold meetings every Sunday in Willis Hall. Childrens Progressive Lyceum, meets at 11 a. m. S. M. Terry, Conductor; J. Dewy, Guardian; Mrs. F. A. Perin, Cor. Sect.

CARTHAGE, MO.—The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. C. C. Colby, Corresponding Secretary; A. W. Pickering, Clerk.

DOVER AND FOXCROFT, ME.—The Children's Progressive Lyceum holds its Sunday session in Mervick Hall, in Dover, at 10½ a. m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 1½ p. m.

DU QUOIN, ILL.—The First Society of Spiritualist, hold their regular meetings in Schraders hall, at 10 o'clock A. M., the first sunday in each month. Childrens Progressive Lyceum at the same place at 3 o'clock each Sunday evening. J. G. Mangold, Conductor; Mrs. Sarah Pier Guardian of Groups Social Levee for the benefit of the Lyceum, every Wednesday evening.

Des Moines, Iowa.—The First Spiritualist Association meet regularly for lectures, conferences and music each Sunday, in Good Templar's Hall (west side) at 10½ o'clock A. M., and 7 P. M. Children's Progressive Lyceum meets at 1½ P. M. B. N. Kinyon, Corresponding Secretary.

FITCHBURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January.

FOXBORO', MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

Geneva, New York,—The First Society of Spiritualists of Geneva N. Y., hold meetings every Wednesday evening 7½ o'clock at the residence of R. B. Beach, Sunday 3 o'clock P. M., at the residence of Dr. Newell.

Georgetown, Colorado. The Spiritualists meet there three evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium.

HARTFORD, CONN.—Spiritual meetings are held every Sunday evening, for conference or lecture, at 7½ o'clock. Children's Progressive Lyceum meets at 3 P. M. J. S. Dow, Conductor.

HOULTON, ME.—Meetings are held in Liberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and evenings.

HAMMONTON, N. J.—Meetings held every Sunday at 10½, at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p. m. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups. Lyceum numbers 100 members.

HAVANA, ILL.—Lyceum meets every Sunday evening at two o'clock, at Halsgroff's Hall.
H. H. Philbreck, Conductor; Miss R. Rogers, Guardian.

JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a. m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific exprimeuts and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½ o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

LOUISVILLE, KY.—Spiritualists hold meetings every Sunday at 11 a. m. and 7½ p. m., in Temperance Hall, Market street, between 4th and 5th.

LOWELL, MASS.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 2½ and 7 o'clock. Lyceum session at 10½ A. M. E. B. Carter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Corresponding Secretary.

LYNN, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall.

LOTUS, IND.—The "Friends of Progress" organized permanently, Sept. 9, 1866. They use the Hall of the "Salem Library Association," but do not hold regular meetings. J. F. Barnard, President; Mrs. Carrie S. Huddleston, Vice President; F. A. Coleman, Secretary; D. A. Gardner, Treasurer; Johnathan Swain, Collector.

MAZO MANIE, WIS.—Progressive Lyceum meets every Sunday at 1 p. m., at Willard's Hall. Alfred Senier, Conductor; Mrs. Jane Senier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m., for Conference. O. B. Hazeltine, President; Mrs. Jane Senier, Secretary.

MILWAUKEE, WIS.—The First Society of Spiritualists meets at Bowman's Hall. Social Conference at 10½ A. M. Addres and Conference at 7½ P. M. Geo. Godfrey, President.

The Progressive Lyceum meets in the same hall at 2 P. M. T. M. Watson, Conductor; Bettie Parker, Guardian; Dr. T. J. Freeman, Musical Director.

MONMOUTH, ILL.—Lyceum meets every Sunday forenoon. About one hundred pupils. J. S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of Groups.

MORRISSANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 p. m.

MILAN, O.—Children's Progressive Lyceum meets every Sunday, at 10½ o'clock A. M. Conductor, Hudson Tuttle Guardian, Emma Tuttle.

Marlboro, Mass.—The Marlboro Spiritualist Association hold meetings in Forest Hall. Speaker engaged, Prof. Wm. Denton, once a week for a year. Mrs. Lizzie A. Taylor, Sec

MANCHESTER, N. H.—The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M, in the Police Court Room. Seats free. R. A. Seaver, President; S. Pushee, Secretary.

NEW YORK CITY.—The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, coner of thirty-fourth street and sixth avenues, at 10½ a. m., and 7½ p. m. Conference at 12 m. Children's Progressive Lyceum at 2½ p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodsworth Hall, 806 Broadway. Conference every Sunday at same place at 2 p. m. Seats free.

NEW YORK.—The Friends of Humanity meet every Sunday at 3 and 7½ P. M., in the convenient and comfortable hall; 270 Grand street, northeast corner Forsythe, 2d block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures at 10½ o'clock a. m. and 7 p. m. Conference at 3 p. m.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. m. The afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Parsons, Guardian of Groups.

OSWEGO, N. Y.—The Spiritualists hold meetings every Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p. m. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

OMORO, WIS.—Children's Progressive Lyceum meets every Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs Thompson, Assistant Conductor, Miss Cynthia McCann, Guardian of Groups.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7½ o'clock. Progressive Lyceum meets at 12½ o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A. M. Speakers engaged:—Mrs S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 8; I. P. Greenleaf, March 1 and 8.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½ in the forenoon.

Philadelphia, Pa.—Children's Progressive Lyceum No. 1 meets at Concert Hall, Chestnut, above 12th street, at 9½ A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian. Lyceum No. 2, at Thompson street church, at 10 A. M., Mr. Langham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Concert Hall, at 11 A. M. and 7½ P. M. on Sundays.—"The Philadelphia Spiritual Union" meets at Washington Hall, every Sunday, the morning devoted to their Lyceum, and the evening to lectures.

QUINCY MASS.—Meetings at 2¾ and 7 o'clock P. M. Progressive Lyceum meets at 1¾ P. M.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a. m. Children's Progressive Lyceum meets in the same hall at 2 p. m.

ROCKFORD, ILL.—The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall Lyceum meets at 10 o'clock, a. m., in the same hall. Dr. E. C. Dunn, conductor; Mrs. M. Rockwood, guardian.

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Selitzer's Hall, Sunday and Thursday evenings. W. W. Parsells President. Speakers engaged, Mrs. Sarah A. Byrns, during Nov.; C. Fannie Allyn, during Feb. Lyceum every Sunday at 2 P. M. Mrs. E. P. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

RICHLAND CENTER, WIS.—Lyceum meets every Sunday at half past one at Chandler's Hall. H. A. Eastland, Conductor. Mrs. Delia Pease, Guardian.

SPRINGFIELD, ILL.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 5th and Adams street. A. H. Worthen President, H. M. Lanphear Secretary. Children's Progressive Lyceum every Sunday at 2 o'clock P. M. B. A. Richards, Conductor, Miss Lizzie Porter, Guardian.

SYCAMORE, ILL.—The Children's Porgressive Lyceum of Sycamore, Ill., meets every Sunday at 2 o'clock, p. m., in Wilkins' New Hall. Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian.

The Free Conference meets at the same place on Sunday at 3 o'clock p. m., one hour session. Essays and speeches limited to ten minutes each. Chauncey Ellwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.

SPRINGFIELD, MASS.—The Fraternal Society of Spiritualist hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 P. M. Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7 P. M.

ST. LOUIS, MO.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday; in the Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 10 a. m. and 8 p. m.; Lyceum 3 p. m Charles A. Fenn, President; Henry Stagg, Vice President Thomas Allen, Secretary and Treasurer; Sidney B. Fairchild, Librarian; Myron Coloney, Conductor of Lyceum.

Terre Haute, Ind.—The Spiritualist Society of this city have located Bro. J. H. Powell, formerly of the "SPIRITUAL TIMES," London, for the year 1869. J. H. Stanly

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K. street, every Sunday at 11 a. m. and 7 p. m. Mrs. Laura Cuppy, regular speaker. E. F. Woodward Cor'pnding Secretary. Children's Progressive Lyceum meets at 2 p. m Henry Bowman, Conductor; Miss G. A. Brewster, Guardian.

Toledo, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ P. M. All are invited free. Children's Progressive Lyceum in the same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

TROY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street, at 10½ a. m. and 7½ p. m. Children's Lyceum at 2½ p. m. Monroe J. Keith, Conductor; Mrs. Louisa Keith Guardian.

THOMPSON, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are E Hulbert, E. Stockwell, M. Hall jr, Trustees; and A. Tilloteon Secretary and Treasurer.

TOPEKA, KANSAS.—The Spiritualists of Topeka, Kansas, meet for Social Services and inspirational, speaking every Sunday evening at the Odd Fellow's Hall No. 188 Kansas Avenue. Mrs. H. T. Thomas, Inspirational Speaker.

F. L. CRANE, Pres't.

VINELAND, N. J.—Friends of Progress meetings are held in Plum street Hall every Sunday, at 10½ a. m., and evening. President, C. B. Campbell; Vice-Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12¾ p. m. Hosea Allen, Conductor; Mrs. Porta Gage, Guardian: Mrs. Julia Brigham and Mrs. Tanner. Assistant Guardians.

WILLIAMSBURG.—Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Granada Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3, and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

WASHINGTON, D. C.—The National Spiritual Association. Hall corner 4½ street and Pa. Ave. Regular lectures Sundays at 10½ A. M and 7½ P. M. Maj. Geo. Chorpenning Prest. John A. Landvoigt, Secretary, J. S. Jones, Treasurer.

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at Long's Hall, at 2½ p. m.

PROSPECTUS

OF THE

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THIS WEEKLY NEWSPAPER will be devoted to the ARTS and SCIENCES, and to the SPIRITUAL PHILOSOPHY. It will advocate the equal rights of Men and Women. It will plead the cause of the rising generation. In fact, we intend to make our Journal cosmopolitan in character—a friend of our common humanity, and an advocate of the rights, duties and interests of the people.

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BOOK SIXTH—THE INSULT.

CHAPTER XLIII.—

THE DOOM OF ALFRED TRACEY.

On parting with Captain De Ruyter at the entrance of the Franklin House, Alfred Tracey crossed Broadway and sauntered slowly toward the Park.

It was at dusk—but the sidewalks were thronged with pedestrians, and the pavements clattered as usual with the rattling of the carts and the rumbling of omnibuses. The lamplighters were lighting the street lamps, the gas burners glare already in the plate glass windows of the magnificent shops. Broadway shone as at noon-day. The steeple of St. Paul's loomed up boldly and distinctly against the sky, whose fleecy clouds were still partially illumined by the rays of the sun. At the corner of Ann street, a band of music stationed in the balcony of the American Museum, were playing a series of national airs and marches.

In front of the Park Theater were four large lamps, lighted with gas. The doors were not yet opened, and a crowd of men and boys, waiting for that event, obstructed the sidewalks. Alfred Tracey pushed through them, and mounted the steps leading to the main entrance.

The boxee were just beginning to fill up, as the young man entered the Theater. He selected a pleasant seat, near the center of the second tier, and reclining his head upon the railings which separated the box occupied by him from the adjoining one; he gave little atter tion to the concourse of people who flocked into the theater.

The play announced in the bills was the tragedy of Macbeth—the part of Macbeth by Mr. Charles Kean, and that of Lady Macbeth by Mrs. Kean. At the commencement of the performance, Alfred Tracey remained in the position we have described, but the nature of the plot the force and beauty of Shakspeare's poetry, and the masterly delineations of the characters by the performers, aroused him from the revery into which he had fallen.

At the close of the second act, Captain De Ruyter made his appearance in the lobby, and Tracey left his seat to converse with him. The captain communicated the result of his visit to Wilfred Montressor—adding after he had finished the details of his brief interview;

"I have an engagement with a friend, which compels me to cut you and the Keans during the remainder of the evening. In the morning, too, I shall be very busy, in putting things in a proper train to admit of my absence for two or three days. If you have any wish to see me to morrow, ere the time fixed for our departure in the cars, you will find me on board the Miranda."

"I shall probably see you in the morning. If anything hinders me from doing so, I will meet you at the Franklin House in time for the care."

"Yes, yes."

"And you will attend to—"

"The pistols, et cetera? All is right on that head. I have spoken to Barrett. Good-night, Tracey," said the Captain, extending his hand.

Captain De Ruyter departed immediately, and Alfred Tracey returned to his seat in the theater.

As soon as the tragedy was concluded, the young man strolled across the Park to Florence's saloon, and drank freely at the bar, from thence he proceeded up Broadway with the intention of visiting the Club House. The state of his mind was such that he craved continual excitement. He sought to dissipate unpleasant reflections by a resort to the most desperate remedies The intemperate use of alcholoic drinks had been a vice of his past career; but his indulgence at dinner, and his repeated libat ons during the evening, had deranged his faculties and visibly affected his person. There was a wildness in his glance and an unsteadiness in his gait which indicated a condition of incipient intoxication.

As he passed the door of a basement in the vicinity of Canal street, over which was painted, in large letters, "Bowling Saloon," he felt once more the raging thirst for strong drink, which is the consequence of unlimited indulgence.—He hesitated an instant, and then descended the steps to the saloon. The first apartment was a room about twenty feet square, occupied as a bar-room.

Alfred Tracey drank a glass of brandy and water, and brushing against a circular table, around which three or four persons were reading the newspapers, walked through a narrow passage way leading to an apartment in the rear some sixty feet long, in which were two bowling alleys. Two persons were playing on one of the alleys—the other was unemployed. There were a number of arm-chairs in front of the alleys, but as if preferring not to be seated, he reclined against one of the columns which supported the floor of the apartment overhead. While he was thus observing the game of the two players who were engaged in bowling, two or three of the spectators glanced toward him, and finally rose from their seats and carelessly approached him. They were genteely dressed, but their features manifested that they also had been paying their devotions to Bacchus.

"Will you play a game of ten-pins, sir?" said one of them, addressing Alfred Tracey, respectfully.

"No, sir, I never play," replied the young man, with some thickness of articulation.

"It is nothing to learn," said the other speaker, he and his companions pressing as if by inadvertence more and more closely toward Alfred Tracey. "Anyone can play at ten-pins."

"I do not feel inclined to play," said Tracey, with an effort to sustain himself completely erect.

"I hope you are not offended," rejoined the first speaker. "I have been playing with my friends here till they are fatigued, and as I saw you were alone I offered to play with you.

"You are leaning upon me, said Alfred Tracey, turning to another of the trio.

"Beg pardon, sir," repl ed the person, coolly, at the same time movin toward the passageway.

"Come along, Vesey, said the third stranger, taking the man who had addressed the first inquiry to Alfred Tracey by the arm. He don't wish to play. You won't be able to get another match to night. Come along—let us have a lark."

After a slight show of opposition, the man yielded to the entreaties of his companion, and, preceded by his associates, left the bowling saloon not without a respectful bow to Alfred which half unconsciously, he returned. The young man stood looking at the players until the game was finished. On returning to the bar room he perceived that it was nearly deserted by its customers, only one person being seated at the table. He approached the bar, and poured nearly half a gill of brandy, to which he added a little water. He swallowed the draught, and replacing the tumbler on the counter, turned on his heel and walked, with a reeling motion, toward the door.

"One shilling, sir," said the barkeeper, a youth of nineteen in a slightly elevated voice. You did not pay for the other drink."

"The devil I didn't!" said Tracey, turning angrily toward the speaker; then as if recollecting himself he added; "Oh I forgot," and commenced fumbling in his pockets.

Finding no change in his vest pockets, he sought for his wallet, which he usually carried in his pantaloons pocket, but it was missing.—Half-sobered by an apprehension of its loss, he renewed the search with more deliberation.

"Somebody has robbed me!" he exclaimed, earnestly.

"Robbed you? said the barkeeper.

"Yes—in this very place."

"Impossible."

"I felt my wallet safe in my pocket a minute before I came hither, and now it is gone—gone with two hundred and forty dollars."

"It won't do, my cove," replied the lad. "I have had to deal with such fellows as you before to-night. Robbed, indeed. Fork up that shilling and go about your business."

"You young rascal," said Alfred Tracey, how dare you talk to a gentleman in such a way?"

"A gentleman!" said the boy scornfully.

At this moment, however, the person who was reading at the table, rose and advanced toward the barkeeper—whispering in his ear:

"It may be as the gentleman says, Nelson—did you see those three chaps who passed through the bar room, ten minutes ago? One of them is a regular pickpocket, and has been two or three times before the police, but has always managed to get off for want of evidence."

"Are you certain that your wallet was in your pocket previous to your coming in the saloon?" said the barkeeper respectfully.

"Quite certain."

"Has any one been very near you?"

"The men in the back room who wanted me to play at ten pins, rejoined Alfred Tracey gloomily. "They crowded against me. I see it now. The rascals have picked my pocket."

The individual who had just left the table nodded at the barkeeper, and winked knowingly, as much as to say—"I told you so."

Leaving the bar, the young man approached Alfred Tracey, and said deferentially;

"Pardon me, sir, for doubting your word;" then taking a lamp from the counter, he added: "Come and let us look about the room; perhaps the pocket-book has dropped on the floor."

The search proved useless: the pick-pockets had escaped with their booty.

"Don't trouble yourself about the brandy," said the barkeeper as he returned to the bar-room and deposited the lamp again upon the counter.

"D—n the brandy," exclaimed Alfred Tracey abruptly but hesitating to expose his feelings in the presence of strangers, he moved toward the door. With cursing in his heart, he left the bowling saloon of Isaac Barnsby, at midnight, entirely penniless. On reaching the sidewalk he muttered in half audible tones, the most frightful execrations. Stung with the loss of his available funds, and foreseeing at a glance, the difficulties to which he might be exposed under his present circumstances, he acted like a madman. He shook his fist at the skies, and cursed the Fate of Destiny which was his only God.

He abandoned his intention of visiting Colonel Winter's, and returned at a slow pace to his quarters at the Franklin House. After finishing the bottle of Maderia which had been partly drunk during the consultation between Captain and himself, he retired to rest. It was nearly morning, however, ere he was enabled to exchange the tossing and turning of uneasy wakefulness for the repose of actual slumber. And even then his dreams were hideous phantoms, which, though failing to rouse his wearied frame from sleep, diminished greatly its power as a remedy against physical exhaustion and mental uneasiness.

The sun was high in the heavens when Alfred Tracey awoke. He dressed himself leisurely, notwithstanding the lateness of the hour, at the same time revolving in his mind what course he should pursue in regard to his stolen wallet, and also the means of obtaining an immediate supply of ready money. There was little doubt that Captain De Ruyter would loan him the amount he desired, but, though unscrupulous and unprincipled, he shrank from avowing his necessities to his friend Besides, he suddenly recalled to mind the existence of an indebtedness in his favor which might perhaps be available.

Having taken a light breakfast, he proceeded at once to the business of the morning. He sallied forth into Broadway, and, after a brisk walk of two or three minutes duration, stood before the gate of a narrow alley or court opening between two brick dwellings in Beekman street. Entering the gate he proceeded along the paved alley until at the distance of twenty yards from the street he discovered a two story building, constructed originally with the design of converting its apartments exclusively into law offices. At the end of the building toward Beekman street there were two chambers on the lower floor, whose doors were adorned with as many tin signs, on which the words attorney and counselor at law might be plainly deciphered. At the other extremity, the lower story consisted of a single room extending the whole depth of the building, rented and occupied as a billiard room.

Alfred Tracey passed through the wide entry into which the law offices of Bartimus Jones and Patrick Donelly, respectively, opened, the peculiar click of the billiard balls sounded in his ears. He mounted a flight of stairs leading to a corridor of six or eight feet in width, on each side of which, at regular distances, were doors of ordinary dimensions. He proceeded along the corridor until he arrived at the third door on the left, when he stopped and rapped gently at the door.

"Enter," said the voice of a person from within.

The young man opened the door and entered an apartment of moderate size, whose furniture consisted of a cherry table, half a dozen chairs, a wash-stand, basin and towel, and a couple of settees, with green cushions, ranged against the wall, the cushions being of coarse cotton twilling of a faded green color, stuffed with moss.—There was, besides, hanging against the wall a looking-glass with a coarse picture of a Swiss Cottage in the upper division, and a cracked mirror, one corner of which was entirely wanting in the lower.

A well dressed man was seated at the table with a portion of a pack of cards in his left hand—the remainder of the pack was spread upon the table before him. As the door opened, he looked up, and recognizing his visitor, simply remarked;

"Good morning, Tracey," and resumed the dealing of the cards.

"At your studies, Harker? said Alfred Tracey, with a forced smile which had the expression of a sneer.

The person at the table was indeed no other than Captain Harcourt, alias John Harker, the alias being, however, his real name, whose swindling propensities were exposed by James Fogle at the Club House in Broadway.

"I have just got the clue to one of Sam Percy's tricks," replied Harker; "so just sit down for a minute till I run off the pack."

Hardly a minute elapsed, ere Harker continued with a smile of triumph;

"That's it; Sam Percy won't come it over me again on that tack. What say you, Tracey?" he added, gathering up the cards, "a quiet game this morning?"

"No, replied Alfred Tracey, "my call is one of business."

"The world has treated me badly in my money matters within a day or two, and I want to get a hundred dollars or so from you."

A slight cloud passed over the features of John Harker, but it vanished instantly, and he replied,

"I told you, Tracey, when you insisted on restoring the money to that Willoughby—a fellow as rich as Croesus—that we wanted it more than he, and that it would be much more sensible to divide it fairly between us—that is you add Harry Orme, and I. He, Willoughby, would never have made a fuss about it; I read his character at a glance; he would rather have lost five times the amount than suffer it to be known publicly that he had associated, even by accident, with the fraternity."

"It would not have done, Harker. You know I am not squeamish about trifles; but it would not have done. You were introduced by me, and if I had not pursued the affair closely, notwithstanding his disregard of money, he would have suspected me."

"Well—and so you sacrificed hundreds for his opinion—much good may it do you. I see," continued Harker with some bitterness, "that you have taken a great notion to the b g bugs, lately."

"I am a freemas," rejoined Alfred Tracey with a slight manifestation of hauteur—very slight, yet sufficient to bettte the gambler—"and I presume have the privilege of choosing my associate."

"Yes, yes; cut us all," replied Jack Harker in a tone of irritation.

"Who talks of cutting you?" said Tracey quickly; but this is nothing to do with my business here."

"I have no money to lend you," said the other doggedly. "I pay my way in these deuced hard times, and that is the best I can do."

"Bah! Jack. You are always in funds, and as you talk of paying your way, you must be conscious that I do not ask his money of you as a loan."

"How then?"

"As a debt."

"Very good, Tracey, replied Harker laughing; "and pray, how much am I indebted to you?"

"Here is my memorandum," said Alfred Tracey, producing a small blank book, many of whose leaves were filled with names and figures in pencil. "Here is the page."

John Harker took the book from the hands of his visitor and scanned the page, item, by item, with a supercilious smile, humming at the same time an air from Norman.

"So—balance against Jack Harker, one hundred and thirty dollars—always pay my gambling debts, Tracey, you know that; but let me compare, let me compare."

Harker produced his pocket book, and searching the loose papers, found a memorandum of his own, which he compared with that presented by Alfred Tracey.

"All right, Tracey," continued the gambler, "except one item. I don't understand the debt, May 59, of one hundred and fifty dollars."—

"A hundred and fifty to a hundred, in the match between George Harvey and the Frenchman."

"Have you got that down? that was a sham bet."

"A sham bet?"

"Yes; as you know very well; made to blind the stranger who was betting with Harry Orme,"

"I know no such thing."

"So, my good fellow," continued Jack Harker, you perceive by your own account, that you are the debtor instead of the creditor."

"That's a mistake, Harker. Do you deny this debit of one hundred and fifty dollars?"

"I do."

"And you won't pay it?"

"No."

"On what ground?"

"That was a sham bet," replied Harker contemptuously; "and you know it."

"You are a liar and a swindler!" said Alfred Tracey, with the most provoking coolness.

The countenance of John Harker changed in a moment, from an expression of contemptuous indifference to that of savage ferocity. The blood rushed to his face, till every vein became turgid swollen, and his features assumed a dark livid hue. It was the paroxysm of his occasional fits of anger, which had given him the soubriquet of Black Jack. He started from his seat, approached within one or two paces of his visitor, and said, in a guttural voice, with a kind of jerking expression on every syllable;

"Take back those words, Tracey. I have borne insults from my victims, but," he added, with a horrible oath, "I will not bear them from an accomplice like you."

"Will you pay me?" demanded Alfred Tracey, coolly, pointing to the balance in his memorandum book.

"Not a cent."

"Then I repeat," said the other, with a sneering, fiendish smile, "you are a liar and a swindler!"

A small hatchet, such as are employed by carpenters and other handicraftsmen, with a keen, polished edge, and a hammer head, was lying upon a chair near John Harker. Under the impulse of violent passion he seized the handle of the hatchet and struck Alfred Tracey a violent blow upon the head.

An instant afterward the gambler, though destitute of acute sensibilities or strong principles, would have given worlds, had he possessed them, to recall the fatal blow. With a sickening emotion of horror he had felt the head of the hatchet sink deeply into the scull of his visitor.

Alfred Tracey fell heavily upon the floor, and for several seconds remained completely insensible. Then with a succession of low, feeble groans, he raised himself on his knees, and pawed the air with his hands. His eye-balls rolled wildly in their sockets, and his features twitched convulsively. He articulated indistinctly, but audibly!

"Mercy, mercy, mercy, mercy! Mr. Montressor! I did not intend to murder her."

The thoughts of John Harker turned instinctively upon the importance of escaping the terrible consequences of his crime. The blood, the brains of his victim were oozing from the fearful wound he had inflicted. Nothing could save the life of Alfred Tracey. But who could predict that his mutterings and groanings might turn into shrieks and execrations in the death struggle which was rapidly approaching!

Again the gambler raised the hatchet and dealt a chrushing blow upon the scull of the wounded man. Another, and yet another. The rolling of the eye-balls—the convulsive motions of the arms and muscles of the face ceased—the suppressed groans died utterly away—the disfigured corpse of Alfred Tracey, ghastly and bleeding was stretched upon the floor.

How To Bake Beans.

Beans may be improved by soaking for thirty to sixty hours before being cooked, as the soaking removes the strong taste and bilious nature. Put the beans into a boiler with the salt pork scored fine on the rind: add double the quantity for covering the beans, and b il until the skin cracks. Pour off the water, and put the beans into a tin or earthen baking dish, putting the pork in last. Pour in clean hot water enough to cover: add two tablespoonfuls of molasses set them in the oven. If you wish a dish of beans before breakfast, make a good coal fire the night before, and let them bake all night. They must be baked five or six hours, in order to compare with the famous dish of New-England baked beans. Beans are among the most nutricious kinds of food. They are too hearty for dyspeptics, and do not agree with persons possessing weak stomachs, especialy when eaten in large quantities.

☞ Rossini's unpublished music has been sold by MadameRossini for six thousand pounds. That is at the rate of forty pounds per composition, there having been one hundred and sixty-one pieces. When asked for his autograph, Rossini invariably wrote a stanza of four lines, expressive of long suffering love, which endures, but is silent. Ten copies of these four commonplace lines were found amongst his papers. These autographs sold at the same price as his musical compositions,— that is, at £40 apiece.

Planchette Among the Mormons.

The following article we copy from the Deseret *Evening News*, a Mormon paper.

From its assumptions, in advising the faithful, we should suppose it was the organ of Brigham Young, and yet we are loth to believe that he found it necessary to resort to such folly as is manifest in the article, to prevent his flock from obtaining light upon the subject of spirit intercourse. One thing is certain, the article will make all of the Mormons who read it anxious to give Planchette a trial.

"The most of our readers are doubtless familiar, at least by name, with "Planchette." The paragraphs about it and its performance have been very frequent of late. It is not long since we saw it stated that its inventor had cleared $80,000 by its manufacture. Numerous articles have appeared upon the subject, some denouncing them as impostures, others claiming that they are unmistakably genuine, and the results of an unseen power. It is claimed by some to be the development of a new power or force in nature, its performances not being explicable on any principle at present understood by mankind. The experiments which have been made with it, demostrate that it will work much better, for some persons than others. We have never seen it operate, and, therefore, we are indebted to a friend, who has seen it and witnessed its performances, for the following description of it, and the method of working it:

Planchette is a simple looking instrument about ten inches long and seven or eight inches broad in the broadest part. It is a heart-shaped, three-legged, heart shaped board, the surface of which is highly polished. Under each lobe of the heart is a short leg, which turns on a pivot at the top, and to the bottom of which a small wheel is attached. Under the point of the heart the pencil is fixed in a similar manner to the legs, so that the machine will turn, in any direction with the greatest facility. Two operators sit with their hands resting lightly on Planchette, their thumbs and little fingers touching and forming a circle around it.

Our object in alluding to Planchette, at the present time is to warn our people against meddling with it themselves or permitting it to be introduced into their houses or letting their children experiment with it. We understand there are a number of these curious little machines in the houses of our citizens, and that it is no uncommon thing for young people, and their seniors, too, to go where they are to amuse themselves with their revelations and singular answers. Much mischief may be done in this way to young people before their parents or guardians are aware of what they are at. A case of this kind has already been brought to our knowledge by the father of a family in this city. He has three children grown up, and they, prompted by curiosity, have been to a friend's house several times to see the wonderful working and read the oracular sayings of Planchette.

The father was not aware of the object of these visits. The first knowledge that he obtained of them was through two of these young people being seized with a power that prostrated them and left them almost lifeless. They were attacked in a most singular manner in the night, and in relating the occurrence to us, he said that when he first saw them he scarcely expected they could live until morning. He is an Elder of some considerable experience, and he is fully satisfied that the influences to which they were subjected were devilish. He gave us permission to mention the case without mentioning names, as he hoped it would be a warning to others not to tamper with Planchette.

As people we are familiar with the spiritual agencies that operate upon mankind. Our elders especially have had numerous opportunities, in their experience abroad, of witnessing the effects of good and evil spiritual influences upon the people. Since the organization of the Church of Jesus Christ of Latter day Saints belief in spiritual agencies has increased very much among the inhabitants of Christendom. Hundreds who would not believe that angels could minister to man in these days when Joseph Smith bore testimony that they had ministered unto him, have readily adopted spiritualism.—

And the converts to that system—if it may be called a system—are now numbered in this Republic by millions. Comparatively few men express doubts now about spiritual manifestations.

We have no doubts about many of the statements of spiritualists. They do have manifestations; but we have no confidence in their truth or reliability. It is not inconsistent with the devil's method of dealing to tell nineteen truths to create faith in and pave the way for one lie that he desires to have believed.

There are truths occasionally told by means of writing mediums, speaking mediums, table-tipping and Planchette. If there were no truth told by these means, all such operations would soon fail in disrepute; but it is the truth that is told that gives them influence and makes them dangerous. It creates confidence and the alloy of falsehood is readily swallowed as truth. To our mind there is no greater objection to table-tipping or writing mediums being in a house of a Latter-day Saint than Planchette. They are equally obnoxious and injurious. They have, in our opinion, a common origin, and the effects upon those who have recourse to them are similar."

We understand Planchettes are offered for sale in places belonging to Latter day Saints in this city. By thus exposing them to the public many innocent people, thinking it a curious toy, and ignorant of the mischief it may work out, may be drawn under the influence which accompanies it. No man who has any faith in his religion will, after knowing the nature of Planchette's influences, continue to import or sell them.

Pacific Department.

BY.....BENJAMIN TODD

Man's Condition in Spirit Life.

Suppose a mother, some fine morning, calls her little son to her, and informs him that he is old enough now to go to school. In order to raise his ambition, while she is making his necessary toilet, she tells him that if he is a good boy and studies hard, he will grow up a learned man, like Esq.——, or be a minister, and perhaps simetime he will be President of the United States. Furthermore,—she tells him that at school he will learn about Geography, Philosophy, Astronomy and Mathematics.

With his boyish ambition fully aroused, he is primer under his arm and little dinner pail in his hand, he starts for school. On his way, he meets one of his little playmates who accosts him thus: "Where are you going, Johnny?"

"Going to school."

"I wouldn't go to school, let us go and play."

But John says that he is going to school for his mother told him that if he did, he would be President of the United States some day.

The school teacher takes Johnny's primer, turns to the alphabet and commences his education by instructing him in the names of the characters called A B C D.

The second day, the lesson is reviewed and yet again the third day, in order to get them indelibly impressed upon the mind of the child.

The boy goes home the third night in great disgust, declaring to his mother that he does not want to go to school any more. You told me, mother, that if I went to school they would teach me all about Geography, Philosophy, Astronomy and Mathematics. Now, I don't believe they have got them there; if they have, why can't they show them to me?"

The boy here reminds me much of some grown-up children when investigating Spiritualism. They say that if spirits return, why don't our mothers come and control us, and why don't they tell us all about the spirit world? Let us ask such individuals what would have been the result if that school teacher had set the little boy the task to solve a problem in Euclid.

There is just as much sense in the one case as in the other. But we will suppose that the boy continues at his task until a perfect knowledge of the alphabet is obtained. He can repeat all the letters from A to Z, or from Z to A. Now take him out of that school and place him in another, and commence teaching him Alpha, Beta, Gama, Delta, and so on until he has acquired a perfect knowledge of the Greek alphabet, from Alpha to Omega, and so on through his whole life, let his time be spent in acquiring only the fundamental principles,—would he become educated in so doing? Or, would the first alphabet be of any advantage to him in pursuit of the rest? Not at all. His whole life would be a total failure. Mankind in this state of existence are in the primary department commencing their education. This is self-evident,—for we know nothing when we commence here, and we learn what we do know from the forms of things; and we cannot learn aught of anything that has no form. A thing cannot be, unless it has form.

Hence the stars, mountains, streams, forests and flowers, are the alphabet of the language by which we are taught, or in other words are the material out of which our individuality is composed. Hence it our surroundings in the spirit world were not like in kind to our surroundings here, then this life is a total failure and we shall be under the necessity of commencing *de novo* when we pass the boundary line we call death.

That is not good common sense, and in our next article we will tell the reason why.

All Forms of Life are Good, and of God.

Shall we murmur at trials and sorrows while sojourning on earth? Nay, for every jar we receive is necessary, and is a grand remove from a condition that was no longer safe for us to tarry in. Every move is an act of loving Mother God. Every thought, whether that thought be cast in malignity and intent to injure and curse, or desire to benefit and bless, all spring from Father God who giveth strength to bear. Then let us study thought, let our reflecting minds read good in man whom the world calls stupid, selfish and devilish; in that man is the microcosm of the universe, and in all conditions that exist there is beautiful wisdom. Can a sparrow fall to the ground without the knowledge of your wise Father and Mother? I tell you nay; neither can a pang exist in a child of earth that they do not know, and have not provided for; and through all the conditions of earth-life, through trailing vice and filthy debauchery, and the sinks of prostitution are the same Divine principles, prepared ends for the means. Who then shall measure man, his capabilities, failings or acts?

Every man and woman is a volume, though sealed to themselves, and the world is open to God and angels, and will ultimate from one condition to another, till the right shall come uppermost, and justice shall be done. Then the beggar and king shall each see their respective worth; then shall so called vice and virtue see no merit or demerit, for God is in all. Then let us obey our truest light, and learn to rise from effects to their highest cause, and the problems of life we shall solve, and realize the grand soul truth that whatever is, is right; right always to the condition that produced it, first the act, then the motive, then God, as seen by sensuous mortal; then God, motive and act, as seen by spirits, so we cannot be harmed, for the arm of the Infinite is around each one of us—all are links in God's great chain. Himself the centre link.

Father God in His strength, holds and sustains His own, from the smallest animalcule to the highest intelligence; and Mother God holds all in her loving embrace, and turns all to good account; teaching us that we is her prime minister, and all are pure and holy, for each and everything answers their destined aim. Then shall we murmur while passing through the crucible of experience? Surely not, for all is beautiful and divine harmony, and each will bless the steps leading to his or her true sphere, when with unclouded eyes, we see the crowning beauties.

MRS. M. L. SHERMAN.

Sacramento, Cal.

Death.

What is it? Is it a ceasing of breath? A folding of still white hands across the once pulsating bosom? Is it being laid within the narrow coffin, and borne to the quiet grave? Not at all. Then what is it? 'Tis simply a changing of conditions, a chemical process within the form or exterior; a birth with the interior or spiritual. The outer form, which we call man, is the shadow, the unreal, and yet how prone are we to adora and beautify it, forgetting that the real man, the I AM of the spirit, is unadorned, and, perchance, famishing for food. While the form is filled with life, the chemical process is continually going on, and were the inner eyes of our being opened we should see that which would astonish us; we should see a continual consumption of our bodies by creatures too small for our eyes to behold; we should see that instead of the solid mass of flesh which we care so much for, it is porous, and the home of hungry devouring animalcule.

So also is the spiritual going on, but slowly. If we bestow all thought and care upon the outer,—for we cannot serve two masters,—we cannot minister to the outer and bestow all our care upon it without neglecting the inner, and dwarfing that which is of so much importance. If we would adora and beautify the real, we must enter the holy precincts, and seek to understand the laws; we must acquaint ourselves with interior needs and demands; we must bend low and catch each faint aspiration, remembering that each soul-demand will be God's command. By and by, the cobwebs and rust there accumulated, will be removed, and the soul door be thrown wide open, and angels will become our guests, and the transition hour called death, will be welcomed and hailed with rapturous joy as we gaze upon scenes of supernal beauty and grandeur. Then can we watch with triumphant joy, unmingled with fear, knowing that our emancipation from the city of corruption will be speedy and sure, and that we have fulfilled our mission, and are justly entitled to a well deserved seat, because of a consciousness of having earned it.

Then what is death? 'Tis simply a glorious change from a low condition or birth, to a high er and grander.

MRS. N. L. SHERMAN.

The Rostrum.

For the Religio-Philosophical Journal.

"What Good has Spiritualism Done?"—A Lecture by Thomas Gales Forster, Delivered at Concert Hall, Philadelphia, May 30th, 1869.

[Phonographically Reported By Henry T. Child, M. D.]

LECTURE FOURTH.

In concluding my remarks upon the theme of the present course of lectures, "What good has Spiritualism done?" suggested by a correspondent in one of your papers, I propose this evening to speak with reference to the existence, especially of a spirit in man as taught through the development of science and spiritualistic deductions.

I have chosen this branch of a very prolific theme, from the fact that some who heard me on last Sunday evening, concluded that my argument in favor of the existence of a spirit in man would also demonstrate the existence of a spirit in the brute creation. I have no particular objection to the idea that brutes may become immortal; for am I here to deny the fact that there are certain animals in the spirit world. But I am here to assume the fact that man, *per se*, is the only immortal being in the universe, and through his love under the law of use, animals will exist in the Spiritual world. I have chosen as the basis of what I shall offer you this Latin sentence,—"*Sit lux et lux fuit*,"—literally translated, it is "Let there be light, and there was light." The wonderful Seer of Poughkeepsie has very forcibly and beautifully said, "that there can be no division between science, philosophy, metaphysics and religion, for the first is the rudiment and basis of the second, the second illustrates the first and typifies the third, the third unites with the second and flows on spontaneously to the fourth; the fourth pervades them all, and flows on as spontaneously to higher degrees of perfection and knowledge. Through scientific development and an expanded spiritual perception, it is evident in the present age, that the mind of man is enlarging with regard to the conditions of the past and the present, and with respect to the anticipations of the future, and beneath these influences, the ineffectual fires of Judean literature are rapidly pulling before the glorious sunlight of the gospel of the hour.

"Let there be light, and there was light," said He Who spake old time, from out eternity.

"Let there be light," and matter's ocean main Rejoiceth a future, grand organic chain.

"Let there be light," and primal atoms move In elemental bonds of perfect love.

"Let there be light," and worlds succeed to worlds Whilst Force, through law, great Nature's scroll unfurls

"Let there be light," and mighty pulses unseen Their beatings, roll the rocky ribs between.

"Let there be light," as centuries onward move And glaciers grand, Deific impulse prove.

"Let there be light," and these moving glaciers tell Of generous soils, where germs prolific swell.

"Let there be light," and lo! the useful seed Grand offerings make, foretelling future need.

"Let there be light," and force has changed its form And into life both pain and joy are born.

"Let there be light," sensation is the theme— As seen in brutes begot by what has been.

"Let there be light," and still new forms arise Which upward look with longings toward the skies.

"Let there be light, and there was light," said He As primaries coalesce to form humanity.

"Let there be light," and higher truths unfold God's image pure, enstamped upon the soul.

It will be seen that I have epitomized certain theories entertained by the scientific and spiritual schools with regard to the origin of man, and the creation of the earth, as taught in the song of Genesis. These ideas, it will readily be perceived are antagonistic to the Adamic account of the race, leading the mind, as I conceive, into more profound depths and broader fields of thought with regard to that Deific power from whence has proceeded all that you are, and all that you are to be. It will be recollected by those who have read the "Vestiges of Creation," or the divine revelations of the God inspired Davis, or other works of inspiration of the present age,—I say it will be recollected that the more advanced scientist, and the Spiritual school entertain the idea that all matter, not only that which exists in your little globe, but all matter that exists throughout the various globes that succeed each other, far within the depth of being vast, where human thought o'er reached essays no higher flight, that all, this vast body of matter comprehended in these worlds, at one time existed in a mass "without form and void." It is also taught from the scientific plane, as you are aware, that within this vast primordial body exist some sixty four primates or elementary properties, that are thus termed, because it is supposed to be impossible to reduce them into others. They are therefore deemed to be the primary bases of all matter.

The more advanced minds recognize the fact that matter is after all but one substance, and these elements are but combinations from the primordial condition of matter, therefore the scientific man tells you that the earth metals and gases of your globe, may and do exist in all the other globes in God's great universe. Thus the spiritual poet, Harris, sings:

> Matter is of one substance everywhere,
> And God through matter by unvarying laws,
> Unfolds for every world, a human race,
> And builds its beautiful immortal seats,
> Midst springing flowers and fruited bloom,
> In rich abundance for all living things,
> Each race like its own planet shines
> In the galaxy, and floats upon the sea
> Of universal harmony, and chants
> Accordant as the planet moves
> Mid mild elysian realms of holy space.

It is known to some of you that all the various changes that you witness throughout the material world, whether by the aid of the natural eye alone, or by the aid of the microscope or the telescope, all these various manifestations are referable to two principles, matter and force. You know, of course, that by matter is understood the substratum that affects your senses; by force is understood the power through which these various changes that are taking place in matter occur. As with matter, so with force, there has ever existed the same amount. There has never been any increase or diminution of matter in the universe, nor has there been any increase or diminution of force. These two principles are co-existent in the human mind, and upon a proper conception of them, depends the precise resolution of the phenomena denominated science. There are a few isolated facts, I may remark parenthetically, that I must refer to, am hastening on to my close as rapidly as possible, both for your sakes and that of my medium, for the temperature must be oppressive to you. It is also taught in the work to which I have referred, and in others, that heat is a great agent in your universe, in determining the volume and other revolutions of matter. As a consequence, the scientific mind in looking over the past, and drawing it to legitimate and spiritual deductions, arrives at the conclusion that this vast body of matter to which I have referred, must have occupied an illimitable extent, and must have existed in a very high degree of temperature, as a kind of heated lava, or "fire mist," "without form and void," upon which some great power must have been forever moving throughout the history of the past and the present.

These systems further tell you that this vast body of "fire mist" was made to congregate together around nuclei, thus bringing into operation the beautiful law of attraction resulting in the formation of the stellar and planetary worlds, rotating as they form and bringing into exercise the centrifugal and centripedal forces. They tell you further that each planet is held within the orbit of its revolution around its parent nuclei or sun, rounding as it revolves, by the same magnificently beautiful yet simple law, which renders globular the little tear-drop which you see tracing itself upon the eyelid of your babe, when that babe first begins to feel that pain which is a part of the divine economy.

These systems teach further, that your world with other worlds were then evolved, and thrown out by the operation of law, was made to revolve from West to East. They further tell you that after this lapse of ages, the pulses unseen of granite life began to beat and that after the operations of other ages, the *debris* of the granite produces the soil and the soil produces the succeeding results, so that you have culminated toward a point. After the production of soil and of atmosphere, there appears upon the surface of your globe, first, the lower forms of vegetable life, then the lower forms of animal life, then higher forms of vegetable, and then higher forms of animal life, and then the entire destruction of certain animals adapted to the existing temperature and conditions of the earth, and the evolvement of higher and more beautiful animal structures, until eventually man stands forth as the ult matum of this vast array of creative power. Thus:—

> Revenge, too, as Moses relates the dark story,
> He aimed at effecting, to add to his glory,
> The theft of his footstept his children among
> Was marked by confusion, with blood and with wrong.
>
> Now this is the God, Theology doth give,
> And this is the God whom all must receive
> Who accept as an entity the dark musty tome,
> That so often the lessons of Nature disown.
>
> But, oh, minds of this age, discard such dark times,
> And the Father of all, such a demon ne'er deem
> Look out upon nature all around and above,
> And see how your Father doth govern in love.
>
> In all nature, o'er mountain and valley, each hour,
> And e'en in the dew-spangled leaflet and flower,
> In the star-gemmed heavens and in earth's living green,
> Is this principle of good forever to be seen.
>
> This essence of being, of life and of power,
> Is seen in the sunshine,—felt in the shower,
> But most in the efforts of those who would rise
> Through progressive steps, towards their source in the skies.
>
> But the sceptical mind very properly asks, if it be true as you have stated with regard to the development of man; if it be true as taught by these systems that the earth thus produced man, —first the rock, then the soil, then the vegetable, then the animal, then the human, why does not the earth now produce the human in the same way? This is a very pertinent question, and Mr. A. J. Davis has more beautifully answered it than any one else; therefore, I present his answer—it is this, "That because there is a law in nature that is universally operative, that wherever a germ essence has been completed, and a plan perfected, the process of improvement thereafter is through multiplication of the type by correct marriage and generation. For instance, a field after it has passed a certain stage, can no longer produce the grain which it had originally produced. Nor can children be born from human parents that have passed the climacteric period of procreation.

So with your old mother earth, she has passed the fruitful and type forming period in her history, and she no longer produces vegetables, animals or man as she did, for they are now being produced upon her surface by correct marriage and generation, and this primordial condition, if I may so speak with regard to the human family, was necessary for the preparation of a basis in matter, for the molding of the immortal spirit, and the individualization of the same, preparatory to its entrance into another and a better world. As a consequence of this philosophy, Mr. Davis further adds, that there is nothing new or strange outside of man, that there is nothing that may not be found somewhere embosomed within the depths of his consciousness, that there is nothing within the segment of iron; nothing in any mineral compound; there is nothing in any physiological function; there is nothing in any psychological process; there is nothing in any spiritual sphere, that may not be found fundamentally, radically or germinally, embosomed in the consciousness of man, either in partial or full development.

My friends, I have thus reached man as the apex of matter,—let me ask your help back with me in the line of my argument for a moment or two, in order that I may reach the conclusions at which I aim.

You will remember that I stated that all matter existed in one primordial body, from whence originated the stellar and planetary worlds. Life presented itself first through the influence of the principle of motion. But before I go on with the line of my argument, permit me to say, parenthetically, as appropriate to-day, in Philadelphia, that the God of the Spiritualist cannot be written down in any constitution; the God of the Spiritualist is too expanded and illimitable, and in the language of the poet, is too grand and so glorious, that man, His child, if he will but aspire, must forever increase in his estimate and admiration of Him. Consequently, the God that the Spiritualist may have to day, may possibly be a pigmy to the one he will have a year hence, for man is progressive, and all efforts to write down God in a constitution, as a fact unalterable, and the religion of the hour, said to grow out of an appreciation of that God, are futile, for God has so constituted man, that onward, upward and outward forever will be his appreciation of his Father, and as a consequence, more grand and expanded will his religion duly become. Even if it were possible to define God within the American Constitution, if it were possible to write down which one of the Christian religions shall be adopted, would it be possible to suppose could continue any length of a free country one hour with what you have written.

Castelar, the grand, gifted and inspired orator of the Cortes of Spain, will tell your learned Judges and bishops and divines of Philadelphia and the world, that no effective law can be established on the free efforts of thought, or even, its extravagance. I make this remark parenthetically because I am about to speak of the Spiritualist's God. I would remark, however, in continuing the parenthesis, that with the spirit world, I trust that the advancing mind in this land of boasted Republican liberty, will look with horror upon the contemplated effort towards making this first step for the establishment of a union of church and state.

The second step that follows the declaration of the Constitution as to what religion shall be recognized, will be the appointment of Vigilance Committees who shall report you for the whipping post if you do not attend some orthodox church.

No! God has created his children to be free, and if free, especially free with regard to all thought of Him.

But I have asked you to go back with me in the line of my argument to this granite rock. It is seen by Spiritualism and scientific analysis that there is manifest a certain principle in the body of granite that is acting upon the primaries therein. All the primaries exist within the soil, and did exist within the rock from whence the soils proceeded, exist in an undeveloped state, comparatively speaking, all the primaries exist in the vegetable and animal kingdoms, but they do not all thus exist in any one branch of these kingdoms. Thus you see the principles of motion expanded into life in the growth of the granite and in the rounding of pebbles. You see in the vegetable kingdom, motion is manifested, with the addition of life; in the brute creation, you see manifested motion, life, sensation, and in the human kingdom, motion, life, sensation and intelligence or spirit. It will be recollected that in the outset, I said that all the various manifestations that are perceptable to you in the world, or that exist unperceived in the world by which you are surrounded, are referable to two principles, matter and force. I said that there never had been any increase or diminution of either of these.

The correlation and conservation of forces is a beautiful study and it is analyzed upon which at some future day I may speak more at length.

But, my friends, although force has never been diminished or increased, although matter has never been diminished or increased, still under the great law of change, you find almost an infinite variety of forces, as well as of change in matter. It is said there are various forces in the universe. You find heat, chemical action, electricity, galvanism, magnetism, muscular power and all the various energies that are manifested throughout the universe; but they are simply using different significant names as forces.

Spiritualists believe that all these forces are referable to one force; that you can resolve all these forces back into the original force of motion, but there material science has to stop, material science can not go behind motion.

Spiritualism does, thank God. Spiritualism, then, Brother Con Denser has done this much good. It has given us an idea of a motive power behind the atomic motion of the material world, and the existence of this power is relatively demonstrated in her phenomena.

How does Spiritualism get at this power behind motion? Let us see. I have said that there is a vital principal that is operative in the production of this one force—motion, or of the multiplied phases of the one force under their different significant names. Then, in the motion of the granite, the Spiritualist is taught to recognize that there must be some power that moves a substance that is organically inert; this power exhibits itself then in motion. It is the deific soul breathing itself into the motion of the granite. It is the motive power of the universe, the Great First Cause, call that cause Jehovah, Jove or Lord, we care not. In this power the Spiritualists believe—this vital principle that is manifesting itself in the motion that is moving a substance that is inert in its very nature.

The primaries in the granite are in what I have termed for distinction, an undeveloped condition; as a consequence this vital principle can manifest no more intelligence than in the simple process of motion.

But if you follow out this chain of action until you reach the vegetable kingdom, you find that there is added what is termed the principle of life, or in other words another form of motion, less increased and advanced form of motion, can be presented by the vitalizing principle of the plant because the elementary properties composing the vegetable are in an advanced condition.

Science tells you that every time a quantity of grosser matter becomes decomposed through death and decay, it sets free a force that is capable of raising its atomic properties to a higher state of being. Now then, through the dedruidism of the granite and through the various relations that have been occuring with respect the glacier period, and in regard to the development of the soil from the rock, there have been innumerable deaths and resurrections, figuratively speaking, with regard to the development of the vegetable kingdom; the same has been likewise true, so that their has been generated in the material realm, such aggregation of matter as to render it under the action of the vital principle, capable of producing a vegetable instead of a rock; and further still along the line of life actions, when you have reached the animal, there is added sensation to motion and life, which is a higher degree of development, and a more expanded expression of the same force that was manifested in the simple motion of the granite or the motion and life of the plant. In the rock, the primaries exist in an undeveloped state comparatively. The elements all exist in the vegetable kingdom, but in no one branch of the kingdom are they all to be found. In the highest forms of the vegetable, there are fourteen of these primaries. In the lower forms of the animal kingdom there are some thirty-five or thirty seven of these original principles; consequently, the vital principle can manifest itself in the latter kingdom through motion, through life and also through sensation. In man and woman, you find nearly all the sixty four primaries, and a capacity to receive them all, and when man arrives at a condition through successive stages of development on earth in which all these shall enter into his system materially as they now do etherially, he will present far higher, nobler and more beautiful manifestations than have ever yet been seen.

These conditions have been, and will be attended through untold millions of death and resurrections that have occured in the material world prior to the introduction of man and which are still continuing amid the primaries in the varied combinations.

The power that speaks in the intelligence of man, is the same power that spoke in the instinct of the brute; the same power that spoke in the life of the vegetable, and in the motion of the rocks. We believe that that power has not been increasing "per se." It has only been increasing on the sphere of its manifestation.

This great power is the inexhaustible principle of vitality in the universe, the everlasting Father, the Great First Cause. Now, if man possesses or is to possess all these primaries that are comprehended in the kingdoms below him, is a legitimate conclusion that he is or is to be the microcosm of the vast macrocosm of the universe. What follows? Is it not that this great power, this motive power of the universe, that power in the universe that is called Infinite, that is characterized as Infinite Wisdom, has become individualized, in other words, incarnated in the human family, necessarily, because man is the ultimate; and this power incarnated in man, is the spirit of man, that "I AM" of the finite representative of the great God of all the universe. In this sense, God's image is enstamped upon the human soul. Do you not then see, that the point at which I aim is, that spirit manifests itself, partially in all the kingdoms below man, but a spirit capable of continued identity is found only in man, because in him only is found the ultimatum of the universe, the epitome of all that is below him; only in man as a conscious material mold in which, so to speak, celestialism can be perpetuated? Such is the fact that from the various demonstrations are being given out by the phenomenal phases of Modern Spiritualism.

The facts are in accordance with the theories and the theories precisely agree with the facts, consequently there must be some good in Modern Spiritualism, Brother Con Denser! I have said the facts of Spiritualism prove these things, Spiritual clairvoyance proves them, and by this I mean that one possessing that power or one in whom that power has been developed, for all possess it more or less, one in whom that power has been developed is just as fully satisfied of the spiritual identity of their friends as they are of the material identity of any one of you. Why should I stop to attempt to give you a familiar illustration from the thought of another: Suppose some of you were wandering up on one of the battle fields of your late terrible war, one of those fields where fell the victims to whose mortal remains you have paid a tribute of respect to day," suppose as you were traveling upon one of these battle fields you should pick up a bone and bring it to Dr. Child and he should tell you that it was the bone of no arm, from your confidence in him, you would believe that it was the bone of a human arm. That would be your immediate conclusion? Without arguing "a posteriori," but "a priori," without reasoning, it would be this: That it was the bone of a human arm, sometime in the history of that bone there must have been a body.

Why would you, "a priori," decide at once that this was the case? Because you instinctively know that God, that Great First Cause, to whom I have referred, invariably, in nature, adapts the several parts in harmony with the general whole.

Now, then, you visit a spiritual clairvoyant of Philadelphia, or anywhere else, one of that class of mediums that some of you have been in the habit of ridiculing, and beautiful as the spirit is, that class that Con Denser thinks the law ought to take hold of,—you visit one of these, and after they have become influenced, as the phrase now is, that your pocket handkerchief around their eyes, place your gloves under their hands that they are fully satisfied that they can not see, and they will tell you what you hold in your hand, tell you what you have in your pocket, and many other things that it seems incredible that they should tell you. Why? Because the ordinary laws of nature are requisite. First, the object to be seen,—second,—the retina of the eye to receive impression, and third, the light by which the impression is conveyed.

All three of these are shut out in the case of clairvoyance, and yet the clairvoyant sees. Spiritualism asks Con Denser and every body else, how does the clairvoyant see? He knows and every one knows that it is not the material eye in this case.

But, as all know that the eye is the only organ in nature that God has designed for sight, it is not the physical eye with which the clairvoyant sees, it must be the spiritual eye. Nobody can deny this legitimate deduction that there is a spiritual eye, and what is the further conclusion? There must be other spiritual forms than ours; there must be a spiritual body. Why? Because you know, and everybody knows, that God in nature invariably adapts the several parts in harmony with the general whole. Therefore, clairvoyance proves the existence of a spiritual body.

Then, my friends, we claim that the facts of Spiritualism are born out of every method of reasoning; we claim that they are founded in nature; we claim that they are in accordance with induction, with all true philosophy; that they are not at war with any principle in nature, but in the line of goodness and welfare of mankind; consequently then we believe that man is a spiritual being; that he exists here as a spiritual being, and that he is destined to exist forever, as a spiritual man.

For what purpose was man placed on earth? How many of you have asked yourselves that question, particularly when the storms of adversities are howling around you?

Look over the history of mankind, take those who in the estimation of their fellow men have the fairest and most beautiful and happy path way before them, and if you could clairvoyantly see into their lives, you would find them like your own; you would find a background there to the picture, and in the book of their lives a page blotted with tears.

Well, then, may man ask, "Why was I brought into existence without being consulted? How is it that I am to be taken out of it without being consulted again? How is it that my entire care, from the cradle to the grave with its long array of suffering, is forced upon me without my consent?" Oh! theology, can you answer? No! no!! Does not man sink beneath the terrible influences of the theological declaration that God has arbitrarily done this! Does not theology force mankind to do in their hearts, if not outwardly, as Job's wife advised him to do, "Curse God and die."

But, my friends, when you look at the history of man from the spiritual platform, when you recognize what these forms are for, what a wise array of Deific mechanism was necessary to produce these forms of man and woman, when you remember that all the experiences of men in the outer form are for the purpose of leading and looking toward a higher state of being, when you remember that sickness and sorrow, pain and death, age and even sin itself, philosophically speaking, are but so many angels in disguise sitting at the gates of paradise; when you remember that through the influence of the facts and philosophy of Spiritualism, you have learned to have confidence in God, confidence in the future, confidence in the present, confidence in all that is, the past has given. Then, on then, indeed, can you realize to some measure what good Spiritualism has done!

Yes, my friends, Spiritualism is satisfying its adherents that time and its results are all for a purpose, and that this purpose is being carried out; that man was not created perfect, and has not disappointed the Father that made him; on the contrary that if God ever had a design in making man and woman, they are carrying out that design, and

no individual or collective mass of mankind have ever disappointed God. The condition of humanity, then, is necessary for the individualization, improvement, enlargement, expansion and elevation of man's spiritual nature, preparatory for its entrance upon the shores of those tideless seas that lie close by the city of the saints of God

If man is a spiritual being, then this outside coat is simply a mold, it is not the man. If man is a spiritual being, if all his impulses are spiritually modified by his conditions, physical and hereditary, if all his affections are spiritual, if all of his loves and his hopes are spiritual, then let me ask you what is there so absurd in the idea of a spiritual communion between the now and the hereafter? If man be immortal at all, does not the fact of spirit communion instead of being an absurdity become an absolute necessity to man's existence? I say to the churches that they never can redeem mankind from error, mysticism and doubt, until they do satisfy their adherents with regard to this fact, that man is a spirit here and now, and will forever to the same through the boundless ages of eternity.

The great fundamental thought of Modern Spiritualism is, "We shall know each other there."

This accords with the deep well-springs of human life, that bubble forth their currents so freshly and yet are so often dammed and driven back by coldness and unkindness and by unappreciation. Oh, let them flow spontaneously and freely! Let them mingle and co mingle with kindred currents in one eternal glassy lake of purity on which the sunshine of peace shall dance forever, and fill the souls with joy unspeakable!

Oh, glorious philosophy of Spiritualism! How soon will man become fully appreciative of thy worth?

All the manifestations of nature; all the calculations of philosophy; all the demonstrations of science; all the conclusions of mathematics, are in favor of the existence of the spirit of truth, and in beatific accord with the facts presented all over the land by the Spiritual phenomena.

Remember as Dr. Channing said, "What two human eyes have seen can and must outweigh all that was ever written in all the libraries of the world." Therefore, the facts Spiritualism justified as I have said, by the deductions of science and philosophy, stand out brilliantly upon the unrolling panorama of time, and exist as notices pointing man to more beautiful results in time and to those that are still more glorious in the far distant future. Then, my friends, wherever the Spiritualist looks, he can find consolation, and from all the indications of history, both in the past, the present and the future, of skepticism say what it may, he can but feel Spiritualism to be a grand system of divine manifestations, with God as the great Geometer. Finally,

Oh, Great Nature! How resplendently thy works display,
The mighty source, from whence was fashioned the array—
Of worlds on worlds, which in such majestic beauty rise,
Revolving ever amid the splendor of the skies.
Thy vast depository of worlds, in thunder teach,
Of an Almighty Maker, no finite thought can reach;
Whose great presence is made known amid earth's teeming throng,
As echoes through the ages, Creation's wondrous song.

This Almighty mind pervades, and permeates through space,
Its being and its power, by existences you trace,
And none below, need cease a local God to find,
For the universe bespeaks this ever-present Mind.

This source of power and love, and wisdom un confined,
Eliminates earth-minds, but in minature defined;
And as God's laws prevail, and these minds admit control,
The beauty of this source, its excellence shall unfold.

And, as in wisdom, these minds continue to progress
And on through brighter circles affection doth confess;
Each lesson shall advance the soul toward its central source,
And the majesty of law, its adaptedness enforce.

Thus as the needle to the pole, mind shall onward move
Toward this central source of wisdom, power and love;
For all created matter by spirit vivified,
Is but the representative of spirit deified.

After the close of the lecture, Brother Forster took up a bouquet which was upon the stand and remarked in relation to the beautiful duty that had been performed to day,—the decoration of the soldiers' graves, permit me to say,

With flowers you decorate the silent mansions of the dead
Where mingling tears with Nature's bloom, the living often tread.
Oh! it is a beautiful feeling that animates your love—
That's born amid angelic minds that bloom in realms above.

But friends, your tears should never fall amid these silent hours,
And the sorrows of the heart should ne'er dwell among the flowers.
For the bursting bud, and blooming rose, just springing into life
But picture forth the heavenly joy that beam beyond all strife.

Then bring ye pure and bright flowers to decorate the rest
Of those who've left their memories within the loving breast;
But as ye place these flowers, oh, let fall no bitter tears,
But lift your hearts in joyousness, and banish all your fears.

For friends whose forms lie mouldering beneath the silent sod
Are not confined, but freed and blessed, are reveling in good!
And as they see how much their friends are suffering below,
They'll seek in love to comfort them, and teach in truth to grow.

†A meeting had been called in Philadelphia to take measures to secure the introduction of God! and the Christian religion in the American Constitution and strenuous efforts are being made here and elsewhere by certain religious bigots to force this matter to an issue.

*This was one of the days appointed for the decorating with flowers of the graves of the soldiers of the late war.

☞ Miss Ida Lewis, of Newport, was made the recipient, Monday, of two hundred and eighteen dollars, contributed by the officers and soldiers stationed at Fort Adams, in appreciation of her services in saving the lives of Sergeant Adam and private McLaughlin, on the 29th of March last.

☞ Miss Vinnie Ream lost a five thousand dollar Treasury warrant just before she sailed from New York, and Treasurer Spinner obligingly issued another.

Philadelphia Department.

BY ..... HENRY T. CHILD, M. D.

Subscriptions will be received, and papers may be obtained at wholesale or retail, at 614 Race street, Philadelphia.

Integrity.

"An honest man is the noblest work of God."

"Integrity," said Socrates, "is better than charity." It is not the conditions we occupy, or the parts we play in the great drama of life that give us real character, so much as the amount of true principle which has been engrained into our souls:

First, by inheritance; and herein Spiritualism has taught and is teaching a grand lesson in the beautiful revelations which it is bringing to the world, with regard to ante natal conditions and influences,—lessons worthy of the most profound study of all.

Second, by a true education, which comes not from mere outside show, but from interior growth and development, and which must be radical and universal in its application to all parts of the system.

Physical integrity,—how rare is this? Where do we find a system that is so really upright that all its functions are well and harmoniously played?

Mental integrity is also grand, in which there is a just and equal balance of the intellectual faculties, and a true desire for the legitimate and proper exercise and development of these, unbiased by the trammels of authority and education, and free for the reception of all forms of truth just as rapidly as there are capacities to receive them.

Above all, moral integrity, which, scanning and comprehending the Divine laws and principles, is ever engaged in outworking these into practical life. These are beautiful, and have been ideals of humanity in its best and highest condition, but we seldom reach our ideals,—they are, as Carl Shurz said:

"Like the stars in the firmament to the mariner out upon the weary waste of waters, he sees them shining up there in beauty, and though he may never place his fingers upon them, still they guide him safely to the haven of rest."

Gladly would we drop the curtain here, but there are those who do not profess to have integrity, who are in reality unable to comprehend it, and there are others who have yielded little by little, to temptation, until their integrity is sapped, and conditions of hypocrisy are established, in which men first deceive others, and then soon learn to deceive themselves.

Men occupying high positions in the Church, in the State, and we are sorry to say a few in the ranks of Spiritualism, "have stolen the livery of heaven to serve the devil in." These persons, it they do not make long prayers, are sure to call upon others to do it on all occasions, and with sanctified looks and smiling countenances, intrude themselves upon societies where they are unknown, and thus obtain place and position where they may demand the unsuspecting, and travel and live upon the means of others who have thus been led to confide in them. A day of retribution is at hand for these; they cannot long hide themselves in the ranks of Spiritualism; the fig-leaf covering of sanctity will only make them appear more hideous when they can no longer conceal their true characters.

We turn from such a picture with disgust, and are glad to know that among the people a love of integrity is strong, and those who have forsaken its strongholds and towers, will find themselves out in the cold with a long and weary journey before them, ere they can reach a place of true rest, when they will be glad to throw aside the masks they have worn.

Communication in Reference to the Indians.—From William Penn.

REPORTED BY H. T. CHILD, M. D.

There is at this time one preponderating subject which is prevalent in the atmosphere of this city, which attracts me here. Opinions on this subject are eagerly sought after. We know not what the cause may be. The mind and spirit of Willam Penn pervades the atmosphere, and has visited the followers of his faith for many days in connection with their interest for the Indian.

Had an opportunity offered for him to speak to them, or had they recognized his presence in their deliberations, he would have urged them to press forward in their effort, and to continue their protests with reference to the treatment of the Indian by the Government. We recognize it in the spirit recently manifested by the Executive, and in the deep interest taken by those who inhabit this city, and, indeed, the whole country as well as by the followers of the faith, and those who have always opposed war of every kind, and especially those wars against the Indians, and who recognize the true spirit of progress.

It is not strange that he should be attracted hither by the strong words and earnest purposes that have recently been uttered and manifested, and he would congratulate the Friends upon it.

The subject should be properly understood. The rapid strides toward a better understanding and proper public sentiment, are evidence of the beginning of a better era, when there shall be a desire for the establishment of justice throughout the land,—when the public opinion of the entire community will be such as to enforce proper legislation, and compel Congress to take action upon the subject, where it has been so dilatory and criminal by negligence.

He would also say to his friends here, that their efforts must be attended with much good, even though they may be unsuccessful at first. Persistent efforts in the right direction can never wholly fail but are always attended with success.

No matter if the agents chosen from among the Friends to go among the Indian tribes, are unsuccessful at first; no matter if they are driven back, and if, as he hopes will not be the case, their lives be endangered, the spirit that accompanies them and that pervades the community, will have a strong influence towards bringing about peace among the Indians, for these are in the right, and the Government has never given a proper consideration of this subject.

He would offer to the Friends who have enlisted in this matter, a few words of counsel and advice. In all your efforts you should recognize the spirit of sympathy which exists for the Indians, not only in the Society of Friends, but also among the people at large. It is a latent sentiment, but it is like the latent heat of the earth in the physical system, a strong power, and only requires to be brought to the surface and condensed in a proper way to be rendered available. He congratulates you that you are in the right path towards the attainment, in the contemplated organization of the National Protective Indian Association. This association as well as the action of the Friends, will contribute largely to the formation of a proper public sentiment. Their influence through the West will be good where there is so much of the spirit of extermination. They will present the ideas of a proper and just sentiment among the people.

I would say further that the spirit of progress which is abroad in the land, and which permeates as well the followers of this faith as all other people, promises ere long to unite all races and nationalities, and all manner of belief under one proper, legitimate and beautiful government, a government that shall be like the one that is fashioned above, like the one taught by Jesus, like that which all Christians have desired, but which so few have attained to on earth. He sees in the future of the government, after it shall have been purified of all its rapacity, its ambition, its aggression, after being purified of all the crimes that have been committed in the past,—he sees in the spirit of the age that there is in tegrity which lies deep in the hearts of the American people, and thus will spring up a new life to arm and invigorate the Government. It is a subject of great rejoicing that one who has been a leader in war, should now be a leader in taking peaceful measures towards the only nation that the Government has ever incessantly persisted in making war upon, the Indian. The influence of thy example, the result, as we know, of a higher power than the President is aware of, will be the cause of much good, the results of which will follow in all parts of the administration of the Government.

We would again say that much depends upon the influence of public sentiment, which should be so strong and persistent as to compel Congress to act promptly and justly in this matter.

SPEAKERS' REGISTER.

PUBLISHED GRATUITOUSLY EVERY WEEK.

[To be useful, this list should be reliable. It therefore behooves Lecturers to promptly notify us of changes whenever they occur. This column intended for *Lecturers only*, and it is so rapidly increasing in dimensions that we are compelled to restrict it to the simple address, leaving particulars to be learned by special correspondence with the individuals.]

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J. H. W. Toohey, Room 7, 192 S. Clark Street Chicago, Ill.
Frances A. Tuttle, box 314, Laporte, Ind. Will answer calls to lecture in the West.
Mrs. E. A. Tallmadge, Inspirational Speaker, Westville, Indiana.
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Mrs. Fannie Wheelock, clairvoyant, New Hartford Iowa.
E. V. Wilson, Lombard, Ill.
Mrs. N. J. Willis, 3 Tremont Row, Room 15, Boston, Mass.
Mrs. M. J. Wilcoxon will speak in Onarga, Ill., during June. Address, Care of S. S. Jones, 192 S. Clark Street, Chicago, Ill.
Henry G. Wright. Address care of *Banner of Light*, Boston, Mass.
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Societies wishing the services of the Missionaries, should address them personally, or the Secretary of the Bureau.

All contributions for the Illinois State Missionary Cause will be acknowledged through this paper each month.

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EXAMINING CLAIRVOYANTLY the system, we know the effect upon the organs and functions of the body. SPIRITUALISTS should seek relief from the proper channels. It is not in harmony with your faith to attempt to be cured by the old school of medicine, any more than to seek spiritual food for your inner life in the shop of religion. Come to those of your faith in all things, dwell in love, and blending one with another, for *in union there is strength*. Then let us all work together in the spirit of *Love and Wisdom*.

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The Pen is mightier than the Sword."

ELEMENTARY PRINCIPLES IN NATURE—CAN MAN VIOLATE A NATURAL LAW?

"All is not gold that glitters." The world is made up to a great extent of glittering generalities which certainly do humanity but little, if any good. We strive to understand the nature of those things around us, and in so doing, we should be careful to not extend our investigations beyond certain points, when back of them, even, are abstruse laws intimately connected with our own existence, that are still unexplained, and which demand an immediate investigation. However, it is often the case that we learn some grand law connected with the government of the universe, and at the same time understand but little, if anything, in regard to the nature of that universe. The mathematician can explain the nature of the movements of those glittering orbs in the firmament, can follow a comet in its eccentric orbit far beyond the ken of mortal vision, and predict the very time that it will return to the earth again, to astonish people by its presence, yet he knows comparatively nothing in regard to its physical structure, and his knowledge of its origin is always mixed up with a certain degree of conjecture. While we understand many things in regard to the planets, the nebulæ, the satellites and various other arrangements connected with the starry regions, we know but little if anything in regard to the growth of a blade of grass. We may conclude, then, that nature is not like a spelling book, with certain rudimentary principles therein, that we must first learn, before we can comprehend it. The mortals of earth imbued with a heavenly fervor, launched their Bark of Progress in the starry regions, and commenced investigating the physical structure and movements of those starry orbs, even before they learned the first principles, *if any exist*, in regard to the germination of a single seed. But knowing there are no elementary principles in nature, no high, no low, no anything but one grand whole made up of parts, which are no more elementary in their character to day than they were a thousand years ago, or will be in a million of years,—hence man can turn his attention in any direction, and may determine the nature of some grand law which is neither elementary or ultimate in character. We strive to understand the nature of those things around us, many times ascribing thereto certain elementary principles, or the ultimates thereof, when in fact, they are neither. God being infinite in nature and capabilities, you cannot ascribe elementary principles or ultimate ones to His existence. He possesses neither, for if He did, He would have a beginning, and we might as reasonably conclude also, that He would have an end; therefore, we must not ascribe elementary or ultimate principles to anything,—not even to man. Knowing then, that there can be no such thing in nature as elementary principles, and, of course, no ultimate principles, we establish thereby a structure on which we can stand and peer off into the infinite realms of space, recognizing the true nature of the universe.

Recognizing the grand fact that God has no elementary principles and no ultimate ones in His nature, for if He had He would be bounded by time and space, we propose to start forth on a voyage of discovery in the various departments of nature, and will most assuredly learn something therefrom that cannot fail to interest and instruct.

If there are no elementary or ultimate principles in God, we have a right to conclude that there are none in man; for if there are, there would be elementary and ultimate principles outside of God, which would give room for strife and discord, for by no means can harmony be maintained throughout the realms of the universe, if there are elementary or ultimate principles contained therein. Again, if there are elementary or ultimate principles in matter, then, of course, matter had a beginning and will have an end, which would be absurd. There can not be elementary or ultimate principles connected with anything in all the vast universe of God. By elementary principles, we mean first, or the absolute creation of anything; by ultimate principles, we mean its perfection, through a successive growth of matter and spirit. If the first exists, the latter must also, and then of course there would be an end to progression. Then again, if there are elementary principles connected with man, they must of course possess influence or power, and in that case there would be a power outside of God, which would demonstrate conclusively that God is not *all-powerful*, which the reader will not be willing to admit. If there are no elementary or ultimate principles connected with God, how can there be with man,—for how could he impart what he does not possess himself? In alluding to God as possessing no elementary or ultimate principles in His organic structure, we mean that He had no beginning and can have no end—that He cannot enlarge or diminish Himself—that He is in fact *infinity* itself. Nor do we believe that the constituent parts of man's organic structure had a beginning, for if they had, God could create something out of nothing, which would be absurd.

Knowing that everything in existence, or the constituent parts thereof, had no beginning, and of course, can have no end, it would be well to examine the different combinations of elements in existence, and see what result will flow therefrom. Of course, in the investigation of this subject we can commence at no simple or elementary elements, for there are no such in existence. All the elements of the universe having eternally existed, they can assume no shape, no form, no growth, but what is in accordance with their own interior nature, therefore we have a right to conclude that there is only peace and harmony in the seeming discord that prevails in the action of the forces of the universe. The destruction of a star, the convulsions of a volcano, the power of an earthquake, the constant changes that take place in the formation of new worlds, is only the result of the most perfect harmony in the action of nature's forces. If there is no harmony in nature's forces now, there never will be, for no change can take place therein without introducing a foreign element, which of course would involve the creation of something out of nothing, which would be absurd. Therefore, in nature this seeming discord is only the quiet harmonious action of nature's forces. Well, if these forces are transferred to man,—what then? If there can be no discord in the action of nature's forces around us, how is it there can be discord when transferred to the organization of man? But here we know just what the reader will say—there is incorporated within the organic structure of man reasoning faculties, and they have power over the forces of nature, and can direct them in the wrong channel. Direct them in the wrong channel,—would be a miracle! Joshua commanded the sun to stand still and it did so (?) That was a miracle, for the forces of nature were restrained. If you can restrain, or cause, the forces of nature to cease their action, you perform just as much a miracle as Joshua. You can, however, do no such thing. You cannot violate a law—you can only act in obedience to all laws. If you can violate a law of nature, at that moment you can control that law, which is absurd. To violate a law or force of nature indicates superior power, when in fact you must be subservient to the forces or elements of which you are composed. You can control steam and make it move the ponderous vessel, only by acting in accordance with the laws of steam. You can control nature's forces only by acting in obedience to their interior promptings. The inebriate and licentious act only in accordance with nature's forces, just as much as the virtuous and moral. If they do not act in accordance with nature's forces, in the name of common sense what do they act in accordance with? If man don't respond to his inward promptings,—promptings caused by the action of the forces within, we are at a loss to know what does incite him to action. Man always responds to the action of the strongest forces within him—whether ultimating in virtue or licentiousness; love or hatred; therefore we should always have—"charity for all and malice toward none," remembering that we are children of one Father, and that in all our acts we are only responding to the forces within, whether ultimating in peace or happiness, crime or misery, and that the object of each one of us should be to control those forces, the same as the engineer controls steam, for our own individual happiness, remembering that to interfere with the rights or happiness of another by murder, rapine and bloodshed, though prompted by inward emotions, and in accordance with the forces of our own organization, is followed, many times, by an incalculable amount of pain and remorse, for from that pain and remorse springs into action noble attributes and a bright sense of honor, which leads upward, upward in the scale of existence, each successive step revealing grander truths and the wisdom manifested by the action of all of God's laws.

PAUL AND JUDAS ENTERING THE CAVE OF JOHN THE BAPTIST.

Occupying the page of the "Inner Life Department" of this number of the JOURNAL, will be found a chapter from that wonderful Book, entitled THE TRUE HISTORY OF JESUS OF NAZARETH, by that most extraordinary medium, Alexander Smythe. This chapter will be read with interest, but as is said by the editor who wrote the introductory, it is "the least enticing of any part of the book."

We especially call the attention of the reader to our artist's cut, illustrating Paul and Judas entering the Cave of John the Baptist, who in this book is shown to be truly, the *forerunner* of that remarkable personage,—Jesus, the Nazarene, who according to his own report, was only fifteen (Biblical account twelve) years of age when he encountered the learned D. Ds., and overthrew them in argument, just as hundreds of mediums are doing at the present day.

It is a somewhat difficult task to properly review a book, every part of which is so fraught with interest, without making it very voluminous; and with all the space we have given to it in this number of the JOURNAL, we have hardly given an inkling of the interesting matter with which it abounds. *The Confession of Saul of Tarsus* will very much surprise everybody, as his character is so different from what it has ever been supposed to be—and that of Judas also, though bad enough in all conscience is represented as being far better than has been supposed.

It seems that a very little truth has been mixed up with very much of error and misrepresentation in the Bible account, according to this new Revelation—is a straitforward, consistent, well connected story, and doubtless has a great and good mission to perform.

DR. NEWCOMER.

The above named old and well tried Spiritualist, recently gave us a fraternal call while enroute from Cleveland, his present home, to the State of Iowa, where he went on business. The Doctor seemed to be in good health and the best of spirits.

A FURTHER EXPOSE OF OFFICIAL TRICKERY.

We have just heard from Milton T. Peters, President of the Illinois Association of Spiritualists, and are authorized to say that at the time he joined Jamieson in sending out an invitation to the different towns and cities in the State of Illinois, that they would consider applications for the next Convention, he did it in good faith, but that Jamieson had secretly as Secretary sent a notice to the other members of the Executive Committee to sign a call for the meeting to be held at Havanna, his temporary place of residence; and that immediately after that notice was published, extending the invitation to the different towns and cities, Jamieson sent his document to Mr. Peters for him also to sign, calling the Convention at Havanna, which he refused to do,—totally declining to have anything to do with the matter, deeming it a piece of duplicity unworthy of him, after giving an invitation to the public, without waiting for a reply.

It is evident that the game Jamieson is playing, is to get a *nominal* meeting of the Association where he can figure, and get an endorsement of himself, the American Association of Spiritualists, "and hold the right of membership in our State Association, to those only who contribute five dollars to the support of the American Association of Spiritualists," in accordance with the *forty* engineering of the renowned *thirteen* of the last adjourned meeting. It is but proper to say, that under the provision referred to as adopted by said last meeting, upon the subject of who constitute members of the Illinois Association of Spiritualists, that there are not over four or five in the State, who are eligible. Is it possible that these few persons have the folly to think that because they have voluntarily paid *five dollars* for membership in the American Association of Spiritualists, that they alone will be permitted to *run* the Illinois Association of Spiritualists? It is a fact, that under the present provision, not a single soul can have a voice in the Illinois Association, not even to repeal the odious provision referred to, unless he or she has *paid five* dollars for membership in the American Association of Spiritualists. We will venture to say there is not a person, excepting Jamieson (and he probably is a dead head) within *two hundred miles* of Havanna, who is under that provision eligible to membership in the Convention called to be holden at Havanna. We again publish the clause referred to, that all who read this article may see how adroitly this thing was managed to keep *heretics*, or *non-believers* in the right of the few to govern the many, out of our State Convention. It is in the words following:

"The State Society will consist of members of the local and county societies, *who shall contribute* to the funds of the American Association of Spiritualists." The support referred to, consists of a fee of *five dollars* at least. If any one desires to know how such a clause came to be incorporated into our State organization, we will tell them: It was done last October, at a little adjourned meeting consisting of *thirteen* delegates, at which Dorus M. Fox and Hannah Brown, two of the principal officers of the American Association, and officers of the secret "order of Eternal Progress," were the leaders aided by Mr. Jamieson as Secretary of the Illinois Association. They were the main wire pullers; the remaining eleven were undoubtedly duped. We say remaining eleven delegates,—not counting Fox as a delegate. He resides in Michigan, but was *privileged* to manipulate in the Illinois Convention, on account of his high official position!

The secret of the whole thing was money—give us money or stay out of the organization, was the spirit of the movement. *We stay out.*

A NEW PROPOSITION.

To any one who has been a trial subscriber to this paper, we will send it for three months longer on the receipt of *fifty cents*.

That will barely cover the expense of the blank paper, and putting the name of the subscriber upon the regular mailing machine lists.

Hereafter, the rate of three months' trial subscribers will be *fifty cents*.

We have sunk several thousand dollars during the last five months, that we have sent out our papers to trial subscribers at *twenty-five cents* each.—The JOURNAL is now *extensively* and *favorably* known, and it is but justice that our friends should pay at least *two-thirds* of what it costs.

The labor and perplexity attending our trial list, has been beyond all expectations, and to avoid which in future, we have determined to put all new trial subscriber's names on to the regular list, as a guarantee against all mistakes. To enable us to do so, we must receive at least *fifty cents* for three months' trial subscription, and we will take a renewal for the second three months also, for *fifty cents*.

Will our friends be so kind as to make another effort to circulate the JOURNAL, on these most liberal terms, thereby aiding in disseminating widely, the principles of the spiritual philosophy!

We return our most heart-felt thanks to those who have already done much for us.

DELINQUENTS.

Delinquents must expect to be prompted every week, until they remit what is justly our due from them for the JOURNAL. We are making great sacrifices every week to give our readers an acceptable paper. To do that, we must have the money that *justly belongs to us*. We regret being under the necessity of publishing these calls to be read by all of the subscribers to the JOURNAL. Those who are *not* in arrears will pardon us, when we assure them that this article is not intended for them!

TRIAL SUBSCRIBERS.

Our terms for three month's trial subscribers, are fifty cents, and have been for the last four weeks, and yet we are receiving applications under the old proposition. The best we can do in such cases, is to send the JOURNAL for six weeks for twenty-five cents.

THOMAS CARLYLE AN OPTIMIST AND A SPIRITUALIST.

From the correspondence of Thomas Carlyle, we find some beautiful and philosophical thoughts, calculated to elevate the mind and enable it to take a higher and more exalted view of the ever varying scenes and incidents of life. We present it with pleasure to our readers, embodying as it does, the basic ideas of the philosophy we have espoused, and have for years been presenting, when opportunity offered; for, as we have hoped, the encouragement and spiritual advancement of fellow mortals. We are very much of the same opinion of the writer in regard to the doctrine of rewards and punishments—that prevailing idea in vogue is merely a human one. "Consequences good and evil, blessed and accursed, it is very clear, do follow from all our actions here below, and prolong and propagate, and spread themselves into the infinite, or beyond our calculation and conception; but whether the notion of reward and penalty be not, on the whole, rather a human one, transferred to that immense divine fact, has been doubtful to many. Add this consideration, which the best philosophy teaches us, 'that the very consequences (not to speak of the penalties at all) of evil actions die away, and become abolished, long before eternity ends: that it is only the consequence of good actions that are eternal—for these are in harmony with the laws of this universe, and add themselves to it, and co-operate with it for ever; while all that is in *disharmony* with it must necessarily be without continuance, and soon fall dead,—as perhaps you have heard in the sound of a Scottish Psalm amid the mountains, the true notes alone *support* one another, and the Psalm, which was discordant enough near at hand, is a perfect melody when heard from afar. On the whole, I must account it but a morbid, weak imagination that shudders over this wondrous divine universe as a place of despair to any creature; and, contrariwise, a most degraded human sense, sunk down to the region of the *brutal* (however comma it be) that in any case remains blind the *infinite* difference there ever is between right or wrong for a human creature—or God's law and the devil's law."

M. MILLESON, THE SPIRIT ARTIST.

A few days ago, we had the pleasure of examining several crayon portraits, drawn by the above distinguished Spirit Artist, representing personages in Spirit Life. His soul chords seem to vibrate in harmony with those master artists whose works still live to perpetuate their history,—but who are now residents of the Summer Land,—resulting if desired in giving life-like expressions to any person either on earth or in Spirit Life. Mr. Milleson is doing a good work for Spiritualism by his wonderful tests, and we predict for him in the future, a brilliant career.

His ideas in regard to the revelations from Spirits, he gives expression to through the instrumentality of his crayon pencil, in a brilliant manner, causing one to think when gazing on them, that he is in the presence of the wise sages of the Spirit Land. These works of art, produced by the joint effort of Mr. Milleson and his Spirit Band, are well calculated to refine the feelings of those who are brought in connection with them, and give them a more exalted idea of Deity, from the fact that they catch a slight glimpse of a brilliant career in the future which awaits them, and for which they can fully prepare themselves, by leading pure and exalted lives.

Mr. Milleson can be found at No. 16, North Green St., Chicago, Ill.

COMPLIMENTARY NOTICES.

We return our heart felt thanks to the many, very many complimentary notices we are daily in receipt of, from superiors in all parts of the country, approving and highly extolling our noble paper.

It is a noble paper, and we intend to make it more and more welcome every issue. Our friends in spirit life promise us all that our hearts can desire in intellectual, philosophical and phenomenal Spiritualism. That the Spiritualists and free thinkers will furnish us with the *material aid*, in the way of subscriptions, eventually, we doubt not.

Again returning our thanks for both moral and material aid, daily being received, with the assurance that all we receive is being duly appreciated, and that many more communications would be published if we had room for them,

MR. AND MRS. FERREE.

We were favored with a call from the above named brother and sister, late of Washington, D. C., now *en route* to California, over the Union Pacific R. R.

Sister Abby M. Lulin Ferree has been long and favorably known as a psychometrical and test medium at Washington, as well as the author of two very interesting pamphlets known as the "Spiritualis" and "My Love and I."

She accompanies her husband to the Pacific coast, he having received an official appointment from Government, which required his presence in California. We bespeak a hearty welcome for them, from our friends in that region.

SKULKING BEHIND A POST MASTER'S NOTICE.

To run in debt for a newspaper and then, when called upon to pay, to skulk behind the Post Master's notice of "Refuses to take the paper from the Office," is a kind of meanness unworthy of a Spiritualist. Even the old school religionists are generally above it; and yet we have two cases from one town, where the indebtedness is almost two years' subscription. If not paid, we will give the names, that other publishers may not be cheated by them as we have been.

DR. J. M. GRANT.

The above named celebrated healing medium, has just arrived in Chicago from California, where he has for several years been practicing the healing art with great success. The Doctor will, in the course of the week, open rooms for the reception of patients, in the central part of the city.

WISCONSIN STATE CONVENTION.

We are in receipt of a letter from Sister Dr. J. H. Stillman Severance, Sect., that she forwarded to us a notice of the call of the above named convention for publication. We regret, that it did not come to hand. In the last issue, we gave notice of the meeting at the suggestion of Dr. Brown, of Milwaukee.

Spiritualism is doing well in Wisconsin, and we trust they will have a fine time at their Convention to be holden at Madison, on the 18th, 19th and 20th of June.

FRATERNAL CALL.

On his way from modern Egypt, where he had been rusticating in his strawberry field and peach orchard, Brother Warren Chase, the veteran lecturer and author, gave us a fraternal call, last week. Brother Chase is looking hale and hearty, and seems to enjoy life as well as most of mortals. He purposes visiting some of his old New England mountain haunts, through the summer months, recuperating, preparatory to more arduous labors during the next ensuing fall and winter.

DA QUOIN, Ill.

MR. S. S JONES:—I enclose fifty cents, to continue the JOURNAL three months longer.

The above came to hand on the 27th of May. From the post mark on the envelope, we learn that the letter was mailed at Da Quoin, Ill. Will the writer please send us his or her name, that we may know to whom to place the credit.

Will other writers be careful and avoid similar omissions. They are very frequent.

ORSON JOHNSON.

Please write and give me your post office address, plainly written. Can't decipher it from your letter.

Personal and Local.

Dr. James Cooper of Bellefontaine, Ohio, will be in Girard, Anderson Co., Kansas, on the 24th, and will answer a few calls to lecture while there; also, on the line of the Hannibal and St. Joseph R. R., as he returns. Letters addressed as above until July 6th, will receive attention.

Dr. Cooper is a pupil of Dr. J. R. Newton the Great Healer, and will give some attention to the treatment of diseases. He will take subscriptions for the RELIGIO PHILOSOPHICAL JOURNAL.

We hope our friends in Kansas will give the Doctor the reception which his talents and many virtues deserve.

Wherever he lectures, good will be accomplished.

Mrs. Sarah A. Bryner lectures in Charleston, Mass., next Sunday.

Andrew T. Foss has again entered the field as a lecturer. He speaks at Leominster, Mass. on the 20th.

Moses Hull lectures in New York, next September.

Daniel W. Hull, brother of Moses Hull, has entered the lecturing field.

J. W. Van Namee is lecturing in Troy, N. Y.

Literary Notices.

We have received "Davis' Phono Romanic Chart and Instructor" for Schools and Academies. These works differ from other Phonetic works in the use of Webster's Notated Key, presenting a Phonic Alphabet at once easy of comprehension and communicative to the mind of the pupil, and of invaluable service to teachers, as well as scholars, in acquiring the Elements of our language. They have already received high testimonials as to their practical utility in our schools, and we earnestly hope they will meet with popular favor, and soon be used in every school room.

Published and for sale by George H. Manlove & Co., No. 194 South Clark St., Chicago Ill.

"Peterson's Magazine for July is before us. Its unrivalled circulation proves it the most popular of the ladies' magazines. The present issue is one of the best we have ever seen. A capital steel engraving, "The Romance of a Boarding School," with a laughable story by Ella Rodman, leads off; then follows a mammoth colored steel fashion plate, with five full length figures; and then we have numerous wood cuts of new bonnets, bathing dresses, &c., &c., &c, besides a score of patterns for the work-table, and also an alphabet for marking, printed in colors. The literary contents, as usual, are excellent.

Amusements.

OPERA HOUSE.

A daily cotemporary of this city, correctly remarks that the great burlesque and pantomime, entitled the "Forty Thieves," has "stolen the peoples hearts." Such seems to be the case when we observe the fact that the "Thieves" fill that capacious house every night. New introductions are promised next week; among the rest a roaring scene of unceasing laughter entitled the "Clown's Dream."

MCVICKER'S THEATRE.

The Boston Comic Pantomime Troupe, are playing at this theatre to full houses, and are creating uproarous merriment.

AIKEN'S DEARBORN THEATRE.

"The Ticket of Leave Man's Wife" is drawing good houses at the Dearborn Theatre. It is very creditably put on the stage, and contains many points of interest which will insure for it a successful run.

WOOD'S MUSEUM.

"Time and Tide" is the play upon the boards of this theatre at present writing, which is drawing tolerable houses.

PUBLIC MEETINGS.

Quarterly Meeting.

The Religio-Philosophical (Spiritual) Society of Rockford, Kent Co., will hold its regular Quarterly Meeting in the Grove where it was held last year, if the weather will permit—if not, in Porter's Hall, Saturday and Sunday, July 3rd and 4th. The Kent Co. Circle will meet at the same time and place.

All are invited Good speakers will be in attendance.

NATHAN FARES, President.

N. Y., June 9th, 1869.

Basket Picnic.

The Andover and Monroe, Children's Progesive Lyceums will join together in a Celebration, and have a Basket Picnic near the Centre of Andover, Ohio, on Monday, July 5th. A. A. Wheelock will deliver the Oration. We shall have good Music to enliven the occasion.

A general invitation is extended to all to come and bring their baskets well filled with eatables.

By order of Arrangements.

HARRIET DAYTON, Corresponding Sec'y.

Andover, Ohio, June 9th 1869.

Anniversary Meeting at Sturgis, Michigan.

The Spiritualists, Friends of Progress, of Free Thought and Free Speech, will hold their Annual meeting at Sturgis, Mich., on Friday Saturday and Sunday, the 18th, 19th, and 20th of June.

Able and distinguished speakers from abroad will be in attendance to address the people on that occasion. A general invitation is given to all to attend this meeting. It is expected that there will be the largest gathering of the people, at this time, that has ever attended these meetings in this place. Ample provisions will be made to accommodate strangers from abroad.

By order of the Committee.

Sturgis, Mich., May 11th, 1869.

Sixth National Convention, of the American Association of Spiritualists.

TO THE SPIRITUALISTS OF THE WORLD:

The Board of Trustees of the American Association of Spiritualists have made arrangements for holding the SIXTH Annual Meeting at Kremlin Hall, in the city of Buffalo, State of New York, commencing on Tuesday, the thirty-first day of August at ten o'clock in the morning, and continuing in session until Thursday, the second day of September.

We therefore, invite each State Organization to send the same number of delegates that they have Representatives in Congress, and each Territory and Province having an Organized Societies is invited to send delegates according to the number of Representatives, and the District of Columbia to send two delegates to attend and participate in the business which may come before said Convention.

By direction of the Board of Trustees.

HENRY T. CHILD, M. D., Secretary.
964 Race street, Philadelphia.

Grove Picnic.

The Fillmore county Association of Spiritualists will hold its Second Anniversary in Mushner's Grove, two miles east of Etna, Fillmore county, Minn., on Saturday and Sunday the 26th and 27th of June. J. L. Potter is engaged, and other good speakers are expected to be in attendance. All are invited. The friends will not fail to be present with their well filled baskets.

A. B. REGESTER, Secretary.

Cherry Grove, Minn., June 8th, 1869.

Fourth Annual Convention of the Illinois Association of Spiritualists.

By order of the Executive Committee of the Association, the Fourth Annual Convention of the Illinois State Association of Spiritualists will be held in Havana, on Friday, Saturday and Sunday, June 25th, 26th and 27, 1869.

Each Local Society of Spiritualists and other reformers, shall be entitled to a Representative in the following ratio, viz.: Each Society shall be entitled to two delegates, and an additional delegate for each fraction of fifty over the first fifty members.

Weather permitting, several sessions will be held in a pleasant grove. The Spiritualists of Havana extend a cordial invitation to their brethren and sisters of the State to be with them and enjoy the meeting.

Arrangements have been made with the Peoria, Pekin and Jacksonville R. R. for reduced fare.

W. F. JAMIESON, Secretary.

SPECIAL NOTICES.

Overwhelming Success Of the Great Spiritu-Remedy.

Read in another column, "A Panorama of Wonders by the great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders."

For sale at this office.

Address S. S. JONES, 192 South Clark St., Chicago.

Important to Ladies.

We call the special attention of our lady readers to the advertisements in another column, headed "FOR LADIES ONLY," and "WANTED—LADY AGENTS." Mrs. Morgan and Miss Williams have articles for sale which should be in the possession of every lady. Send for a circular. A good chance is open to Agents—as money can be made by those who take the Agency.

no9w16.

Butter and Eggs.

The keeping of Eggs and Butter in a fresh condition, the art of Restoring rancid butter to a sweet state, and the coloring of white butter with pure and wholesome vegetable preparation, have been the study of both ancient and modern alchymists.

We are now pleased to announce that the burning of midnight oil has at last brought to light the desideratum.

We respectfully refer our numerous readers to the advertisement of the Practical Chemistry Company relative to Butter and Eggs.

Dr. Wm. Clark's Vegetable Syrup.

EDITOR JOURNAL:—Having by me a bottle of Dr. Wm. Clarke's Vegetable Syrup, prepared by Mrs. Jessie W. Danforth, and hearing that the husband of our milk woman, had been long confined to his room from the effects of a fall from a building, which injured his side, some year and a half since. Suffering with pains from internal rumors, I sent him the bottle of the said syrup, with directions to have his side bathed with hot salt and water, by a healthy colored woman, and to take the syrup internally. The result of which was, that in ten days, he was out and at his work. [that of a common laborer.]

His wife, a devoted Catholic, said, "She had spent quite $100, upon him for doctors, with no good result; but having faith in good Spirits, she would try this."

His name is McCarthy and he lives in this place, No. 118 Prospect St. Yours Fraternally.

ABBY M. LAFFLIN FERREE.

Georgetown, D.C., January 7th, 1868.

Taiyor's Bed Springs.

Don't fail to read the advertisement in another column. Any man who wants a good paying agency will do well to send and get a set for a sample, and go to soliciting for them. They are so light, as to be easily carried under the arm, and once seen by housekeepers, a sale is almost certain. Mr. Taylor will furnish agents on such terms as to make it profitable business for any energetic man.

A PLEASANT STORY.

In the streets of Chicago, I wandered along,
And carelessly sang a familiar old song,
While viewing the cars—horses, and such,—
The Irish—the Scotch—the French and the Dutch,
And the strange Advertisements of these latter days,
On the Bulletin Boards, for concerts, and plays,
When all on a sudden I saw something new,
On nice printed paper in Red, White and Blue:
It told of the virtues of something so neat,
So handy—so harmless—so perfect, complete,
For coloring beard, the moustache or hair,
Without any poison, or slopping, or care,
And not only so, but the color is "fast,"
And like a shoemaker, it "sticks to the last."
In reading I pondered, and thought of my hair,
Now as "gray as a rat," once so glossy, and fair.
I hunted, and found it—I bought it, and tried,
When all my gray hair, in a "jiff" stepped aside!
My age is renewed—I feel twenty years younger—
I will marry next week—no use to wait longer,
I will have me a wife, and the comforts of home,
For all will be gained by the **New Magic Comb.**

You sir, I found it I Comb at 192 South Clark St., where they have a few more left of the same sort. Don't forget the place.—Price $1.25 and address **MAGIC COMB AGENCY**, 192 South Clark St., Chicago Illinois, and you will receive the **MAGIC COMB** by mail post-paid.

U. B. WISE.

THE PATENT MAGIC COMB.



Beauty on the Mountain,
Beauty in the vale,
Beauty in the forest trees,
That bend to fan the gale,
Beauty in the Ocean,
With crest of dancing foam,
And **BEAUTY** in the spiral work
Of **PATTON'S MAGIC COMB**

Yes sir, this is really, and emphatically true, and if you desire to change dingy, yellowish, gray, or bad looking Hair or Beard, to a **BEAUTIFUL** dark Brown, or Glossy Black, you will purchase $1.25 to **THE MAGIC COMB AGENCY**, 192 South Clark Street, Chicago, Ill., and receive the Magic Comb by mail post paid and if you follow the directions on the Comb, we guarantee perfect satisfaction.

To Dealers and Traders.

If any of our readers or friends who are Dealers or Traders visit for the **PATENT MAGIC COMB** to put in tomarket, we will furnish the Wholesale "Price List" upon application. The trade can find money in it.

Address, MAGIC COMB AGENCY,
192 South Clark Street, Chicago, Ill.

Dr. Clarke's Remedies.

B. S. S. JONES:—I see you are advertising the medicines of Dr. Clarke, a spirit, who controlling prescribes for the sick through the organism of Jeannie Waterman Danforth. Permit me to tell you, with deep feeling, friend Jones, that I have used these remedies, the Syrups, Nervines and Powders with the highest satisfaction. I know them to be excellent, as hundreds of others will testify. Dr. Clarke is a noble and brilliant spirit. Most truly thine,

J. M PEEBLES.

St. Louis, Mo., Nov., 1868.

ADVERTISEMENTS.

SWEET EGGS AND BUTTER.

Eggs kept fresh for a year.
Sour and Rancid Butter rendered sweet.
White and streaked Butter made yellow.
Fresh Butter kept sweet.
And How to prevent milk from souring; by new methods.

☞ Circulars sent FREE, relative to the above.
Agents wanted. Liberal inducements offered.
Address PRACTICAL CHEMISTRY CO.,
No. 4 ARCADE COURT, Chicago, Ill.

Vol. 6, No. 14, tf.

CHICAGO.

Dr. J. Wilbur, Magnetic Physician,

(Late of Milwaukee), has fitted up a suit of rooms at 66 Madison St., cor. of State, where he will beat the sick without medicine. Patients at a distance cured by Magnetized Paper. Office hours from 9 A. M., to 5 P. M.

Vol. 5, No. 14.

Winslow's & Co.'s Hop Yeast Cakes.

MOSEBACK & HUMPHREY.

GENERAL AGENTS,
34 RIVER STREET, CHICAGO.

These cakes are made from the **best material,** are put up in **large packages,** and in the **best of style.** They will **never sour** and are warranted to give entire satisfaction in every instance.

Vol. 6, No. 14.

A FORTUNE IN ANY STATE—Rights for Sale—New patent article for every female. Sample $2. Address INVENTOR, P. O. Box 2438, N. Y.

PETERS & SPARLING,

ATTORNEYS AT LAW,

CHICAGO, ILL.

MILTON T. PETERS, GEORGE SPARLING

Room 16 Lombard Block, Monroe street, adjoining Post Office Building.

WANTED—LADY AGENTS, in every Town and Village, to sell what every lady will purchase at sight.—Address Miss WILLIAMS, 129 Fulton St., New York.

SEWING MACHINES

having made arrangements with

THE MANUFACTURERS

of all of the best style of SEWING MACHINES, We

Will Furnish

any one of the sixty five Dollar Machines as well as those of a higher price.

Ten Dollars Less

than regular rates, and warrant every machine to be perfect and the very best of the kind made.

That is to say we will, or the regular price of the Sewing Machine, not only send the machine, but will send

TEN DOLLARS

worth of any of the books advertised in our Book List, or the RELIGIO-PHILOSOPHICAL JOURNAL or a part in each, at regular rates, as a premium or inducement to buy machines through our agency.

All who want to HELP US and THEMSELVES, will buy through our Agency.

Address,
S. S. JONES.
192 South Clark Street,
Chicago Illinois.

A LECTURE IN RHYME,

THE PAST, PRESENT AND FUTURE.

By MRS. F. A. LOGAN.

An Exceedingly Entertaining and Instructive Lecture. Delivered to Large and highly interested Audiences in different parts of the Union.

The Author, yielding to the urgent requests of her numerous friends, has consented to have it printed.

Sent postage paid on receipt of 25 cents.

MORE GREAT CURES.

BY

MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS.

Asthma,

Catarrh, Neuralgia,

Bloated Bowels.

South Williamstown, Mass., Oct. 24th, 1868.

PROF. SPENCE—Dear Sir: Wherever I hear of a hard case of disease, I go and have the **POSITIVE AND NEGATIVE POWDERS,** and urge them to try them. I did this with Richard Estes, our neighbor, a man 75 years old, who had the **Asthma** rising 40 years. He also had the **Catarrh,** and the **Neuralgia,** and was badly Bloated across the bowels. He commenced using the Powder on the 10th of this month, and on the 15th he declared himself perfectly free from Asthma, and all the other mentioned ills. His wife told me she did not think he could live through the coming winter; but she says he now eats and works as well as ever he could, and sleeps like a kitten. A harder case of Asthma is seldom known, as all who know him will testify. Yours truly,

MRS. MARY E. JONES.

Erysipelas.

Manchester, Mass., Feb. 9th, 1869.

PROF. SPENCE—Dear Sir: A year ago last June I had a swelling just above my ankle, and every one who saw it said it was **Erysipelas.** In a fortnight it became a sore, and from that time for fifteen months I was hardly able to go about the house. And as I take the BANNER OF LIGHT, I had read about your **POSITIVE AND NEGATIVE POWDERS;** and thinking they might reach my case. I sent to the BANNER office and got a box. I had had, before taking them, eleven sores in that fifteen months, and another was nearly ready to break. Before taking them three days, the sore began to disappear, and after using one box, was entirely well. I have taken about two boxes, and can now walk as well as I ever could. The swelling is all gone. I have nothing to show but the scars.

Yours truly, MRS. SALLIE YOUNG.

Fits,

Catarrh, Dispepsia,

Neuralgia, Liver Complaint,

Chronic Diarrhœa.

ALBERT FROST, of Bucksport, Me., under date of Nov. 27th, 1868, writes as follows: "When I first told the people here about the **POSITIVE AND NEGATIVE POWDERS,** they laughed; but now they are getting excited about them, and the Doctors and Apothecaries want to get hold of them. A lady here who was troubled with Fits sent for one box, and they cured her right away."

I take the the following extract from a letter written by A. S. Brainard, of North Manchester, Conn., Oct. 18th, 1868 "Mrs. Burt and myself are taking the **POWDERS** the one for **Catarrh,** and the other **Neuralgia.** They are about as good as new. My wife has taken them for **Liver Complaint** and **Chronic Diarrhœa.** She is now well. Mrs. Ames gave them to a child five months old, for Fits. It is now well,

St. Vitus Dance,

General Prostration,

Diptheria, Scarlet Fever,

Cholera Morbus,

Fever and Ague, Spasms of Stomach,

Delirium Tremens

Winona, Minn., Sept. 25th, 1869.

This is to certify that I have cured the following cases, and many others too numerous to mention, with **MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.**

A young lady of **St. Vitus' Dance,** of near six years' standing, and given up by all other doctors. Cured by five boxes of **POSITIVES.**

A lady of General Prostration of the nervous system. She had tried everything. One box of **NEGATIVES** cured her. She is now better health than she has been for five years, and is delighted at the happy change.

A lady of Chronic Dyspepsia. Two boxes of **POSITIVES** cured her, after the Doctors had made her worse with bolus and such horrible things.

A little boy cured of Scarlet Fever.

A woman of Cholera Morbus. She was so bad that her life was despaired of. She was cured in a few hours.

A woman who had the Fever and Ague all the spring and summer. Cured with one box of **POSITIVE AND NEGATIVE POWDERS,** after trying almost every other remedy.

A man of Delirium Tremens. He is now a Good Templar.

A woman cured of Spasms of the Stomach from which she had suffered for five or six years. The Spasms were so bad that when she took one, her friends would despair of seeing her come to again.

Deafness.

I have the following extract form a letter from F. W. Green, of Louisville, N. C., dated Jan. 22d, 1869: "I got half a dozen boxes of **Mrs. Spence's Positive and Negative Powders** of you about four and a half months since, and I never received curing in any instance where I have used them. I took the **Negative Powders** which you complimented me with for deafness and am cured. I am treating two cases of Neuralgia. One is cured."

Oliver Peppard, of Kansas City, Mo., under date of Feb. 24, 1869, writes as follows: "Two months ago I got six boxes of your **Positive and Negative Powders** for Deafness of thirteen or four months standing, and I am happy to state that I am much relieved; in fact, nearly as well as ever."

Milk leg.

Rheumatism, Fits,

Dyspepsia, Deafness.

Yorkville, Ill., Dec. 21st, 1868.

DR. SPENCE—Dear Sir: I received a letter from you almost a year ago, asking me to give an account of the cures made by the **Positive and Negative Powders** under my directions. One was the case of Milk-leg of sixteen years' standing, one of Rheumatism, one of falling sickness or fits of sixteen years' standing, and a number of cases of Dyspepsia. The Fever and Ague helped me by its pressure, and cured the Numbness in my legs. You can use my name. POWELL HALLOCK.

Fever and Ague,

Dysentery,

Coughs and Colds.

Stowe, Vt., Dec. 24, 1868.

PROF. SPENCE—Enclosed please find $4.00, for which send two boxes **Positive Powders.** We have used them up in our family until we know they are all they are recommended to be, having proved a perfect success in Fever and Ague, Coughs and Colds, Dysentery, and other diseases. Direct to JOHN A. SANFORD.

Kidney Complaint.

J. P. MIST, of Ridgwood, Long Island, under date of Jan. 30, 1869, reports as substantially as follows: Spent several years in the army. Returned with a shattered constitution, and a rapidly closing consumptive, victim of the KIDNEYS. Nothing in the shape of medicine relieved him. Bought six boxes of **Positive Powders,** took them according to directions, and was cured. His lady friend of Mr. Mist's has a little boy, now three months old, which for several days after its birth gave unmistakable signs of diseased Kidneys, probably inherited. The **Positive Powders** were administered. They gave it relief, and it has never been troubled since.

The Magic control of the **Positive and Negative Powders** over diseases of all kinds, is wonderful beyond all precedent. They do no violence to the system, causing no purging, no nauseating, no vomiting, no narcotizing. Men, Women and Children find them a welcome, but a sure success.

The **Positives** cure Neuralgia—Headache, Rheumatism, Pains of all kinds; Diarrhœa, Dysentery, Vomiting; Dyspepsia, Flatulence, Worms; all Female Weaknesses and derangements; Fits, Cramps, St. Vitus' Dance, spasms; all high grades of Fever, Small Pox, Measles, Scarlatina, Erysipelas; all Inflammations, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; Catarrh, Consumption, Bronchitis, Coughs, Colds; Scrofula, Nervousness, Sleeplessness, &c.

The **Negatives** cure paralysis, or Palsy, whether of the muscles or of the senses, as in Blindness, Deafness, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhoid and the Typhus; extreme nervous or muscular Prostration or Relaxation.

Both the **Positive and Negative** are needed in Chills and Fever.

Physicians are delighted with them. Agents and Druggists find ready sale for them. Printed terms to Agents, Druggists and Physicians, sent free.

Fuller Lists of Diseases and Directions accompany each Box and will be sent free to any address. Send a brief description of your disease, if you prefer Special Written Directions.

Mailed Postpaid at these Prices	1 Box, 44 Pos. Powders,	$1.00
	1 " 44 Neg. "	1.00
	1 " 22 Pos. & 22 Neg. "	1.00
	6 Boxes, " " "	5.00
	12 " " "	9.00

Send money at our risk. Sums of $5 or more, if sent by mail, should be in the form of Money Orders, or Drafts, or else in Registered Letter.

OFFICE, 371½ 29, MARK PLACE, NEW YORK.

Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City.

If your Druggist hasn't the **Powders,** send your money at once to **PROF. SPENCE,** as above directed. For sale also at the Office of the RELIGIO-PHILOSOPHICAL JOURNAL, 192 South Clark street.

Vol. 6 No. 13.

GREAT INDUCEMENTS TO MEN AND WOMEN EVERYWHERE.

WE are now offering great inducements to those who wish to engage in the sale of the GREAT SPIRITUAL REMEDY, **MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.** Men and Women everywhere, who desire a light, pleasant and profitable occupation, will do well to send for our terms and prices to Agents. **We know that they will be found entirely satisfactory.** The POSITIVE AND NEGATIVE POWDERS should have a representative in every town, settlement or neighborhood, even if that representative is the only Spiritualist there. The Powders, while conferring the blessings of health, will disarm the opposition—will convert the mind and cure the body at the same. For terms and prices, address.

PROF. PAYTON SPENCE, M. D.
Box 5817, New York City.

RATHER CHOP A CORD OF WOOD THAN WRITE A LETTER.

ONE of my correspondents assures me that he "would rather chop a cord of wood than write a letter." There are thousands who feel just as he does, and who, although they might not prefer chopping a cord of wood to writing a letter, yet, not having occasion to write often, and being therefore out of practice, prefer doing almost anything else. Even when there is a pressing necessity that they should write a letter, they delay and postpone, and procrastinate, until perhaps six months or a year has elapsed, and still the letter is not written. I have had correspondents acknowledge that they had been thinging about writing to me for the last year or two. There are hundreds of such in every neighborhood, who are very anxious to get a box of the GREAT SPIRITUAL REMEDY, **MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS,** and yet, who never do get a box because there happens to be no Druggist near by who keeps them for sale, and it is too much trouble to write to New York for them. I am confident, that notwithstanding the many thousand boxes of Positive and Negative Powders which I am now annually sell, still there are tens of thousands more which are as badly needed and as earnestly desired, and would be bought were they within the immediate reach of all who desire them. Now, to all such persons we would say: **Send on to us,** or prevail upon your neighbors (male or female) to send on to us and get an **Agency for the sale of the Positive and** NEGATIVE POWDERS; so that your entire neighborhood may be supplied to buy the Powders when needed, with all the trouble and delay of writing to New York. Do not fear taking an Agency even if you are the only Spiritualist or reformer, in your neighborhood. The Agency will be profitable to you, by **paying you well for your trouble;** 2d, by **enabling you to confer the blessing of health upon your neighbors;** 3d, by **converting your neighbors to the truth, while showing them what good there is in spiritualism.** It is important also to remember that, under our present arrangements, **there is no risk whatever in taking an Agency**—you can not lose anything, while the chances are that your profits will be large.

For terms, prices, &c., address,

PROF. PAYTON SPENCE, M. D.,
Box 5817, New York City.

DR. JOEL C. HOWES, Clairvoyant Physician.

The Doctor devotes his whole time with the sick in imparting renewed life and vitality by the **Magnetic Healing Powers** that he possesses, in assisting nature to eradicate disease.

Special attention given to Female Diseases by the Doctor and his wife.

Doctor Howes keeps for sale the Magic Vegetable Remedies for the Cure of all Diseases man is heir to, where there is life enough left to build upon.

☞ Consultation 25 cents.

Address,
Dr. J. C. HOWES, Volney, Allamakee Co., Iowa.
no9 vol 6.3m.

DR. J. WILBUR, MAGNETIC PHYSICIAN, late of Milwaukee has permanently located at Evanston, Ill., 12 miles north of Chicago. Patients at a distance cured by Magnetized Paper. Send one dollar and super-scribed envelope.

Office 192 South Clark Street, Chicago.
Direct Evanston Illinois.
Send for Circular,
no. 10 vol. 6. tf

VITAL FORCE.

How Wasted and How Preserved.

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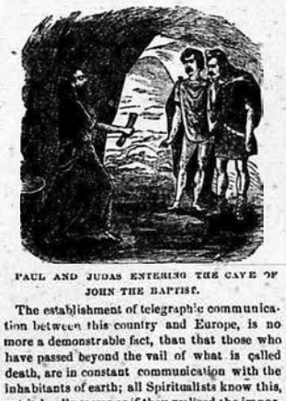
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CHAPTER FIRST.

PAUL AND JUDAS ON AN EXPLORING EXPEDITION.

About the sixteenth year of the reign of Tiberius Cæsar, emperor of Rome; when Judea was suffering under the tyrannical sway of Pontius Pilate, her fifth Roman Governor, two men on horseback were traveling along the road that skirts the valley and plains, along the western bank of the river Jordon. They were proceeding due south. On their right were the fertile plains, with the barren, gloomy Judean mountains in the distant back ground,—the latter seeming to converge towards the river, as the travelers progressed on their way. On the left was the river, fringed with the graceful oleander, the drooping willow and fern-like tamarask, interlaced with many vines, that embellished the scene with their many flowers of crimson, yellow and blue. Beyond the river, in the east, was the tall, rugged line of gloomy, barren, dark brown mountains of Ammon. As the travelers proceeded on their course, the river gradually enlarged in width, and became divided into several channels, with several small islands intervening, which were covered with canes, rushes, briars and thistles.

At length,the course of the river was obscured by a wide extent of marsh, which was covered by a dense growth of reeds, canes and rushes. The travelers now found themselves at the mouth of the Jordon, which opened through various channels upon that scene of physical and fabulous terrors, the lake Asphaltis, or the Dead Sea. In the course of a short time, a scene of solemn grandeur burst upon their view. The great expanse of bitter waters lay stretched out before them motionless, like a basin of molten lead. The mountains curved outward in the form of an amphitheatre;—those on the west gradually sloping to the bed of the lake, while those on the east rose almost perpendicular, without a vestige of vegetation, or sign of life. At a slight elevation from the waters, there was a thin, purple haze; but the sky was completely cloudless, through which the burning rays of a mid-day sun poured down unobstructed. Not a breath of air was stirring—not a living thing was to be seen,—not a sound was heard but the tread of the travelers' horses.—all was as silent and inactive as the imagination could picture the valley, leading to the realms of death.

When the travelers came to the open view of the lake, they halted for a few moments, and cast their eyes around the scene; but no visible emotions of admiration or terror were depicted upon their countenances, as would have been the case with many others, under the same circumstances. To it, they seemed indifferent, as though the scene was not new to them; they looked rather for the route they were to pursue on their journey. With a few observations to each other, they turned their course to the right, leaving the lake and approaching the base of the mountains on the west. After traveling some time over the loose bed of pebbles and boulders, they entered a ravine, which was walled in by perpendicular masses of limestone rock: between which, ran a small stream of fresh water, bordered by several stunted trees, and jungles of reeds, canes and vines.

As the bottom of this ravine was strewn with fragments of rock, that had fallen from the sides of the mountains, and the debris of rushes, canes and branches of trees, the progress of the travelers was of necessity slow and difficult; but in the course of time, they arrived at a spot which was more open and less encumbered. A willow tree of more than ordinary stature, with its delicate branches, was gracefully drooping over the margin of the stream. The water under its protecting shade, seemed to run its course with crystal clearness and refreshing coolness. For several feet around this tree was a mossy verdure, so pleasant and inviting, from its rarity in the barren wilderness, that the travelers' attentions were arrested, and they halted.

A DESCRIPTION OF THE TRAVELERS.

The travelers presented many points of great difference in appearance, though not of absolute contrast. One of them rode a beautiful light grey steed of great mettle. He was the younger of the two, who seemed to have just arrived at the full development of young, vigorous manhood;—perhaps his age was thirty, or a little over. He was smaller than common in stature, but, was well formed;—his limbs indicating great strength and activity. His complexion was much fairer than was common in that country, being a mixture of white and red, denoting a preponderance of the sanguine temperament. His features denoted that he was of that type, from which nearly all bold, daring, brave and ambitious men have sprung. His forehead was high and expansive; his nose, long, and almost perpendicular with the former; his mouth, small; lips, thin and sensitive of emotion. His eyes were dark brown, expressive of great intellectual energy, and a restless disposition; as though the spirit within was dissatisfied with its surroundings, and desirous of finding a sphere more genial to its nature. His beard and moustache were dark brown; small, but neatly trimmed—his hair being of the same color, hung in massive curls around his neck and shoulders, confined around the head by a band of dark cloth, worked with threads of gold, from which a purple cloth passed over his head, and falling over his left side. His under garments were of fine white wool, reaching from the neck to the knees; over which he wore a white silk tunic, reaching to the middle of the leg, and fastened around the waist with a girdle of several bright colors. His feet were covered with buskins, of red cloth, richly embroidered with threads of gold; and his feet covered with sandals. Over his left shoulder was thrown a mantle of green cloth, which he drew around him as temperature or occasions required.—Altogether, his dress denoted gayety and richness; befitting one whose worldly means were far above those of the common lot of mankind. His air and demeanor denoted him to be, not only superior to his companion in appearance, but also, superior in his self estimation and standing.

The other traveler seemed to be about the middle age of life. He was of darker complexion than his companion, with reddish-brown hair, in thick, short curling locks, with short, thick beard and moustache of a lighter tinge. Deep arching eye-brows of the same hue, overshadowed deep sunken dark eyes, that twinkled with shrewd intelligence of the world. His forehead was broad and oval, projecting over his aquiline nose; his mouth, large, and lips, thick, that indicated a disposition prone to sensuality and other vicious indulgences.

The shape of his garments were similar to those of his companion, but more humble in their pretentions. His head being covered with a red cloth, fastened around the waist with plaited cords of silk; his tunic was of dark brown cloth, fastened around the waist with a leathern belt. A grey mantle hung over his left shoulder—his legs being covered with leathern buskins, and his feet with coarse sandals. He rode a black horse of very strong build, that not unfitted the rider, but likewise a large leathern bag containing provisions, and other conveniences of travel, which was strapped over his back; so that the contents balanced on either side, behind the rider. The general appearance of his person indicated that he was subordinate to his fellow traveler, as a servant or bondman. Though his deportment was humble and submissive, from the stolen glances of the eye, and motions of his upper lip, which indicated that he considered his position a degraded one, and that he would rebel against his master, if he had the power to do so. Such were the two travelers in personal appearance.

THEY STOP FOR REFRESHMENTS.

Having arrived at the verdant spot, and viewing the inviting shade around the willow tree by the running stream, as before mentioned, they halted; when the younger of the two, with an expression of pleasure on his countenance, turned to his companion and observed: "Let us alight at this spot, Judas, to rest and refresh ourselves."

"The words of my worthy master shall be obeyed," responded the other, who was addressed as Judas, as he placed his right hand upon his breast, and reverently bowed his head; then instantly springing from his horse, he led it in company with the grey his master rode—who by this time, had dismounted also—to the patch of grassy verdure around the tree, to graze at their pleasure.

The younger traveler then spread his mantle upon the verdant spot, on which he reclined himself, with his head resting on his hand. In this position, he soon seemed to be absorbed in deep thought. In the meantime, the servant Judas having taken his leathern bag from his horse, soon emptied it of its contents, which he proceeded to place in order for his master's repast. He spread a white napkin upon the ground, upon which he placed several barley-cakes; then, unfolding another cloth, he exposed to view a joint of roast sheep, which he placed by the bread. Then came preserved figs and other fruit, which found a proper position on the cloth; then he poured from a leathern bottle some delicious wine, made from the palm tree, from the celebrated wine country of Jerico —some of which in a silver goblet, he placed ready for his master. This done, he took another goblet, ran to the stream and filled it with water, and quickly returning, he placed it along-side of the wine; then, perceiving that every thing was ready, he bowed in reverence before his master, and said in a tone of humility:

"Will my master be pleased to partake of the repast?—all things are prepared for his will and pleasure." He then retreated a few steps, where he stood in attendance, with his arms crossed on his breast while his master should satisfy himself with the food before him, according to the usual custom of inferiors before their superiors. Little did he think at the moment, of the extraordinary revelations between him and his master were about to take, that would break through all humiliating customs, changing his position, and reversing his feelings.

When Judas invited his master to the repast, the latter started suddenly from his recumbent posture, he seated himself in front of the refreshments, and taking the goblet of water he drank it off at a draught; then presenting the goblet to Judas, he told him to re-fill it. The latter immediately obeyed: but when he was about to replace it, the master said "Take it to thy own side, Judas:—drink, and let us partake of this food."

THE SURPRISE.

Judas looked up to his master, with doubt and surprise depicted on his countenance. He doubted whether he had heard his master's words aright, or whether the latter was serious in his commands—which Saul observing, remarked:

"Be not surprised at what I request of thee, Judas,—I am serious in what I say, and have good intent. Join me in this repast, and think not of the breach of customs, or the relation between us."

"Does my worthy master think that I, his humble inferior and bondman, shall thus presume?" Judas timidly responded:

"I know, Judas, that thou art my bondman," rejoined the master; "and thy objections are considered just and prudent in one of thy position, by the people of the world: in considering thyself my inferior, I know thou believest thyself, for thou dost not think so. Thou hast too much intellect not to know that God made us all equal, and that it is society which has made us unequal. Thou hast a sense and feeling which can quickly perceive an insult given to thee, as well as the humiliation of being a bondman;—and I know, Judas, that thou hast a bold heart that would resent all indignities heaped upon thee, if thou wert free to battle."

"Oh, master!—master Saul!" exclaimed Judas in a piteous tone of voice, with painful emotions depicted on his countenance, as thus he added: "Why has my master chosen this course to try his servant? My master has spoken the truth. But way drag from my mind my most secret thoughts, and rip from my heart my most sacred feelings? Is it to cover me with new indignities and suffering?"

"No, Judas," responded Saul—such being the name of Judas' master—in a tone of sympathy and kindness. "I wish not to add to thy sufferings in any way; but to relieve thee, and give thee an opportunity to assert thy sense of right and manhood, which I know to exist within thee. I have been long aware, that thy relation to me as bondman is galling to thy feelings; and I can sensible that thy merits deserve a better lot. Finding myself influenced through these views and feelings, I have resolved to ameliorate thy condition; and perhaps in the course of a short time, I shall accord the full extent of thy wishes. When I cast my eyes around this rude scene of nature, and view the stupendous walls of rock on either side of us, I cannot help being impressed with the idea how small a thing I am, when compared with these majestic masses. Then I cannot help seeing the vanity and inconsistency of my Lording it over my fellow atom."

These sentiments were delivered by Saul with apparent seriousness of manner, and humble tone of voice, while Judas regarded him with increased astonishment; his mind being perplexed between hopes and doubts of his master's sincerity.

"Come Judas," Saul added, "we are alone in this wild solitude, with none but Jehovah to look down upon us; we are equal in his sight; let us then put aside customs and social relations, and be equal to each other for the present.—Come,—join me in this repast for I have much to tell thee, and much counsel to ask of thee."

"I have always been true to the master, since I have been his bondman," Judas mildly replied, in his usual mode of addressing his superior in the third person,—such being the custom among servants and bondmen in his time and country. "The master has only to command, and I to obey."

Judas, then with some degree of diffidence, seated himself on the ground with his legs crossed, opposite his master, with the provisions spread between them; when Saul taking a cake of bread, broke it in two,—one-half of which he presented to Judas, at the same time a small vessel containing salt. This ancient ceremony being gone through, they both began to eat.

The mind of Saul fell into a train of reflection; while Judas was occupied—independent of his eating—with the thoughts and new feelings consequent upon his new position; so that nothing was said for the first few minutes by either of them.

It was difficult for Judas to guess what was passing in the mind and breast of Saul—so various were the expressions of his countenance. Sometimes it would seem very grave; sometimes lively,—sometimes there would be a smile upon his lips, accompanied by a general expression of good nature; sometimes a smile of scorn accompanied by an air of hateur. At length, shaking off his mood, he declared that he had eaten enough; and then desired Judas to pass him the wine cup, the latter complied, and at the same time declared that his hunger was satisfied. The other goblet was then filled, which Saul presented to Judas with seeming courtesy;—then their manners to each other began to assume the appearance of true, fraternal friendship.

EARLY HISTORY OF PAUL AND JUDAS.

Saul was a native of Cillicia:—born in the opulent city of Tarsus, where his father, Bathurst, an industrious tradesman, had accumulated much wealth, by the humble occupation of tent-making. Saul being the only child of his parents, was sent to Jerusalem, to obtain the best education that could be obtained in those days, where he remained under the tuition of Gamaliel, a celebrated man, until he was about twenty years of age, when he was recalled home by his father, who constrained his son to learn and superintend the business by which he had made his wealth.

This course of proceeding was very much disliked by young Paul, who during his studies in the Great City, had imbibed too many exalted ideas from his proud, wealthy and high-minded associate, to fit him for the humble calling of his father. However, there was no alternative.

Saul was obliged to submit to his father's will, or risk his displeasure and evil consequences,—the latter he resolved he would not do.

Thus he reluctantly pursued his humble calling for several years, while his mind would be soaring and fluttering in the realms of fanciful ambition; achieving in imagination deeds of daring and priceless worth. Wealth and social respect Saul was enabled to obtain; but that was not sufficient to quench the thirst of his ambitious soul.—Power and Fame were the greatest attractions in life for him, and the greatest compensation for toil and death.

Thus Paul continued to pine after a more congenial sphere, wherein his ambitious nature would be enabled to develop itself, and his soul to imbibe the flattering comments of men. At the age of thirty, both his parents were dead, when he found himself at length, free to act according to his own will.

Saul soon converted the wealth he inherited from his father, into shekels of gold and silver: when having made all necessary preparations he bid adieu to his native city, and turned in the direction of Jerusalem, accompanied by one servant. He was determined to seek new scenes and adventures, wherein his restless spirit and ambitious desires would enable him to find congenial employ.

His servant, Judas Iscariot, was once a man of good estate; but owing to vicious and reckless conduct in his youth, his dependence became squandered, and he by some means became indebted to the father of Saul. The debt remained unpaid for some years, when at length the creditor becoming impatient, he laid claim to the person of Judas until the debt should be paid; and when Saul's father died, Saul inherited the claim, in conformity with the laws and customs of the country: thus Judas became the bondman of Saul.

Judas when a youth, though careless and vicious in general, possessed some virtuous qualities. He was generous, liberal and benevolent; but after he had squandered his substance, and began to feel the unworthiness of his changed position, his nature became changed; for he gradually became the reverse of that which he formerly was. He considered his former virtues to have been the cause of his calamities,—he therefore closed his heart and mind to all principles and considerations of honesty, liberality and benevolence. The acquisition of wealth by any means in his power, was the object of his schemes and toils. With gold in his possession, he thought he could once more become a free man!—with gold, he could once more be happy! Such was Judas.

Saul having drank his goblet of wine, replaced the vessel, and then with a countenance expressive of sincerity and candor, proceeded to address Judas.

"Judas, it will be unnecessary to explain the causes and conditions by which the relation between us as master and bondman, has been established. Those things are too well impressed upon thy mind to be forgotten."

"True, master!" replied Judas, as a sudden shudder seemed to overcome him; while his countenance paled, and a glance bespeaking injury and indignity was suddenly awakened within him, which he endeavored to suppress—then turning his regard to the ground and striking his breast, he added "'Tis true,—too true! to my sorrow and shame! Had I possessed less of generous impulse in my nature, and more of the worldly tox, my master would not have reminded me of my present degradation."

Saul perceiving that his allusion to Judas' bondage, had produced within the latter, bitter, butter feelings, assumed an expression of sympathy on his countenance, and observed in a soothing tone of voice: "believe me, Judas.—I do not speak of this as a vain man, who dazzles forth his claims over another, whom human laws and unfortunate circumstances have placed within his power. No: nor is it with any intent of arousing within thee any painful feeling, that I have spoken,—but it is of necessity that I mention it, as it is the basis of that which I am about to say concerning thy welfare."

The irritability of Judas subsided. He raised his eyes to his master with an expression that seemed to say "I wish I could believe in thy sincerity; but I still doubt thee." After a few moments had elapsed, in which the master and bondman regarded each other, endeavoring to discover the inward map; Judas replied "proceed master,—Judas will listen in humble attention.

"To bring the matter as fairly to thy comprehension as possible," said Saul in resuming—"I will state the results of my thoughts, without stating any preliminaries as I intended to do. It is my wish and intentions—provided it shall meet with thy wishes and approbation—so to change our relation to each other and society, as to make thee an agent to do my bidding, on a free and equal standing with myself, instead of rendering me servile obedience as a bondman, and to the rest of the world, thou shalt be a freeman.

"As soon as Saul had spoken these words, Judas sprang to his feet; his whole frame quivering with intense excitement. Clasping his hands together above him for a moment or two, he seemed to be uttering thanks to the Great Jehovah; then suddenly falling on his knees, he took up the border of his master's tunic, which he pressed to his lips and ejaculated, "Master!—kind and worthy master! Let Judas be not deceived in the words of his master! Let him be convinced that such is his master's resolution! Let the chains of bondage be removed from his person; and then his heart will be forever the true slave of gratitude to his master!"

"Calm thy emotions my faithful Judas," returned Saul, until I have spoken to me. That I am sincere in what I have said, the reasons I shall adduce will convince thee."

After a little while, Judas managed to tranquilize his transports, when he resumed his seat, and Saul continued his discourse.

"Thou art acquainted, Judas, with the conditions of my late parents. Thou hast seen also something of my nature, to know how incompatible was the course of life I was constrained to lead in conformity with their desires and commands. In fact, my daily routine was burdensome and painful to me; though in obedience to my father, and the prospect of inheriting his wealth, I forced myself to pursue it. My life was worse to me than a bondage; for I felt an impulse within me for other occupation than that of tent-making. My ambition and ideas pointed to something of greater significance. I longed to launch out upon the world to see what part I could play among the great, the honored, and the powerful men, who like giants, stalk to and fro, looking down upon their inferior fellow mortals,—feeling an exulting pride in their own greatness. As such was the nature of my desires, an intuitive idea told me that such would be my destiny."

"No doubt the Spirit of Jehovah has stirred up the soul of my master to some great deed or career, that shall fill the measure of the cup with his greatness. If so, I know he is capable of fulfilling the same from the depth of his mind, and the nobleness of his principles," observed Judas in a low tone of voice, and with gravity of countenance.

Saul smiled his thanks for Judas' approval and then resumed—"Now my parents rest in peace in their tombs—having left me their wealth as a reward for my filial obedience. I have no longer a restriction to the bond of my will, and am now free, Judas, as thou wert once,—and shall be again, if thou will accept of my proposals." Saul then suddenly reached forward, when seizing Judas by the wrist, he stared at him with great intensity of gaze, as he resumed—

JUDAS A FREEMAN.

"Judas, we will both be freemen! We will act together, and share equally in the results of our actions." Judas started, and looked upon his master in astonishment; for the manner and words of Saul had somewhat confused him. "Yes, Judas; thou shalt no longer be a bondman. I feel the want of a truely agent, and faithful companion, to whom I can entrust, my secret thoughts and feelings—who can aid me in my projects, adventures and interests—who will plan and execute for me in my absence as well as in my presence. Say, Judas, will thou change thy present relation to me, for the one I propose? Thou shalt be declared free in society, thou shalt be equal with me in my presence. Thou shalt have the use of my wealth according to thy wants and desires; and after a while the document of bondage I hold against thee, shall be put into thy hands. Now speak, Judas—will thou accept of my proposal?"

THE SOLEMN COMPACT.

"Master, I accept!" answered Judas, who with difficulty could utter the words, so great was his astonishment and emotion. Then raising his hand above him, he added, "And before the Great Jehovah, I declare to devote all my energies to my master's welfare,—to be trustworthy and faithful."

"Then this is to be the compact understood and agreed between us," said Saul, as he also raised his hand, and placed the other upon his breast. "Now Judas, thou must no longer address me as master; nor speak in a strain of inferiority: In all respects, thou must deport thyself as my equal. We will now consider the object I had in view, that brought me to the rocky wilderness."

After a few minutes had elapsed, which was passed in reflection by Saul and by Judas, in endeavoring to calm the excitement within him, which had been produced by his change of condition, Saul observed—"I have been informed, Judas, that in the course of our wanderings a few days since, we stayed at a small village named Enon, on the Jordan. We saw there a collection of people, listening to a wild looking, ragged man, dressed in a very uncouth style, who was preaching some new religious doctrines; whether of his own conception, or any other authority, I know not; and afterwards, he descended to the river followed by the people—when he immersed some of them in the waters. Didst thou pay attention to that man? They called him

JOHN THE BAPTIST.

He seemed to be a wild, religious enthusiast, a crazy man or a knave;—I now not which he most resembled."

"Perhaps all these qualities were combined in his character, replied Judas, with a scornful curl of his lip "I noticed the man, and listened to his discourse."

"After he had declared the points in his doctrine, and exhorted the people to observe them, didst thou observe anything peculiar that he said?" inquired Saul.

"Yes, Sir," answered Judas—"I noticed towards the end of the discourse, that he said, 'There was another coming after him greater than he!'"

"That is the part to which I wish to bring thy attention," said Saul, with manifest interest in the subject. "What dost thou think or understand, by that assertion of his?"

"I think it a very probable one," replied Judas, as his lip gave another slight curl; "for I think there is nothing very great in John the Baptist, it can not be a very difficult matter for one greater than he, to come forward."

"Truly," said Saul sinning at Judas' opinion of John the Baptist—"The man does not seem to have much especial power among another man's envy:—but that is not the point I wish to arrive at. To whom dost thou suppose he alluded, when he said that?"

"I know not, Sir," answered Judas; "but I heard him allude to the same person when I heard him discourse at a former time. He said at that time, 'There was one coming after him, whose sandal he was not fit to untie.' I thought to myself at the time, that he was not fit to preach God's word, if he was not fit to untie a man's sandals."

"I think as you," said Saul; "but I must confess to thee, that he has excited my curiosity very much in respect to this unknown person he speaks of. I wish to find out who he is, and what is the connection between him and John. I have a suspicion that there is a deep scheme or plan between them, in which they both intend to play a part presently, either of interest or self-aggrandizement. If it be so, as I suspect, I wish to become acquainted with the person, and the subject they are going to venture on. I wish to know if I can not take a part, or perform a character to my own satisfaction. With this desire, I have inquired where this John the Baptist can be found when he is not haranguing over the heads of the people; and that he seeks himself in a cave somewhere up this ravine; therefore, I have come here to seek him, and make what discoveries I can concerning his unknown friend. Judas we will now depart in search of him; and for the present, thou must continue to be my servant."

As the reader progresses he necessarily becomes so deeply interested in knowing what is to follow that it is very difficult finding a stopping place; and it is peculiarly so with us in determining how much to quote; but will give the beginning of

CHAPTER SECOND.

Saul and Judas, now companions under a new mutual tie of sworn friendship, interest and sympathy, having mounted their horses, started up the rocky ravine in search of the recluse John the Baptist. Their progress was slow and fatiguing, as before stated—for every now and then they had to scramble over masses of rock, or turn aside and choose their way in another direction; besides, the beach, though in many places wide, was in the middle of the bottom, was frequently turned from that course by rocks and collected debris, forming other courses in various directions, so that they were often obliged to plunge through water and mud. The ravine was about one hundred feet wide at this spot, with walls of gray limestone, nearly perpendicular, and of an immense height. The sun's rays penetrated this rocky cavity but for a short time during the middle of the day; while on the mountain tops, they were seen to glitter from morn to eve, when all space below bore the aspect of cheerless gloom. Nothing was to be seen bearing the signs of life, excepting the scanty, stinted vegetation about the margin of the stream, or in the clefts and ledges in the walls: among which dwarfish trees stood out, which were nourished from the decomposition of the walls' rocky substance.

At length the travelers came to a ledge on the south western side of the ravine about twenty feet from the base, and a few feet in altitude, where they saw the openings to several caves; there seemed to be no other means of mounting the ledge, than by climbing over a confused mass of rocks at its nearest end.

"This must be the spot—or somewhere near by —where our recluse has thought fit to make his home," said Saul to Judas. "I think he need not fear the temptations of the world, or the wiles of the Evil One in this locality; for any one who should venture here, would be in danger of breaking his legs or neck."

"I cannot conceive," remarked Judas, "how any man can foresake society—and as it is, to live in such a dreary, lonely manner."

"There are several causes to account for it, Judas," replied Saul:—"religious fanaticism, ignorance, error and madness combined, are the general causes by which these poor self deluded mortals forsake society. But there are many others equally as powerful, which lack common sense, right reason, and the love of their fellows."

The party now came up to the ledge, which they found impossible to mount with their horses, so they alighted and tethered them to a small tree by the branch. Then they approached the huge pile of rocks, and climbed from one to the other, until they reached the top of the ledge where they soon discovered a narrow footway, winding its way among rocks and scanty herbage, lengthways along it. Along this path the travelers took their course, with a cautious, quiet step. Saul in the meantime produced a short sword, which he had under his garments; and Judas imitating his example, took out a long knife.

"It is well to be prepared in case of danger," said Saul. "We possible may come upon a mountain robber and his family, instead of a recluse."

Their cautious preparations were unnecessary; for the path soon led them to the mouth of a cave in the rock, when they heard a voice in a loud, exhorting strain, which they recognized to be the voice of the recluse John. Softly they approached, and attentively listened, when they distinguished the following words:

"And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots;

and the Spirit of the Lord shall rest upon him—the spirit of wisdom and understanding—the spirit of counsel and might—the spirit of knowledge, and the fear of the Lord. Again: what says the prophet?—' Behold my servant whom I uphold:—mine elect, in whom my soul delighteth! I have put my spirit upon him—he shall bring forth judgment to the Gentiles. He shall not cry nor lift up; nor cause his voice to be heard in the streets. A bruised reed will he not break, and the smoking flax he shall not quench. He shall bring forth judgment and truth!"

There was a pause for a while—but at length the voice resumed:—"Again, my brethren, what sayeth he further?—' For unto us a son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Councillor, the Mighty God, The Everlasting Father, The Prince of Peace!'

The voice ceased, when Saul whispered to Judas—"John the Baptist is haranguing an imaginary audience or congregation. Put up thy weapon, Judas, and let us enter. Remember, thy speech and actions must be in conformity with whatsoever character I assume."

Judas bowed in assent, when they both entered the cave. The entrance to the cavern—which was at the base of the wall of the deep ravine—was about six feet high by three wide, with a slight descent into a kind of a passage; at the farther end of which was another opening on the right, leading into a spacious, irregularly formed chamber about fifteen feet high and as many broad, in the most narrow part, with twice the number in length. The walls and ceiling were of rock, of nature's moulding, excepting the wall at the farther end, which seemed to be artificially constructed from rude fragments of the rock, of various sizes and shapes.

The floor of this chamber was tolerably smooth and clean, but no furniture was to be seen, excepting a coarse cloth suspended over the entrance, which was used to screen the indweller from the night air. There were a few vessels, such as a water vase and some cups and dishes of earthenware, and in one corner a quantity of rushes covered with a coarse cloth, which served the recluse for a couch. At the base of the artificial wall there was a small fire burning, which seemed to be made of rushes and broken pieces of brushwood that had been gathered from the debris swept down by the stream; over this fire, by means of two cross-sticks, a cooking vessel was suspended, containing something intended for food, and a few feet from it, seated upon a stone, was the occupant of this wild, solitary abode, who seemed to be intensely absorbed in reading a roll-manuscript or book.

As the two visitors were about entering this chamber, the recluse resumed his harangue:

"Thus, men and brethren, speaks the Holy Prophet. What shall we understand by his words? What shall we think and say of them?—What—"

"Peace to all within here!" exclaimed Saul as he entered, by way of salutation.

"Blessed be this abode, in the name of the Lord," said Judas in unison.

The recluse was so absorbed in the subject of his contemplation, that he did not see the visitors enter, but as soon as he heard their voices he started and instantly sprang to his feet, throwing himself in an attitude of proud defiance. Whether he thought that the Great Arch Fiend had come, or enemies of a more earthly nature, to attack him, it is not clearly known, but it is evident he expected something of a hostile nature; his body was slightly bent backward; his right arm extended, holding in his hand the manuscript book, as though it was a sword he flourished, and his left hand was placed upon his breast; while from his dark, sunken eyes beamed forth glances of mingled astonishment and terror; and his long black hair scattering in wild disorder.

Here follows a scene that beggars description—is ludicrous in the extreme, and which we would gladly quote did our space permit.

In the third chapter is given an account of the meeting of Jesus with the family of Lazarus, Martha and Mary, at the Inn kept by Lazarus, in the beautiful village of Bethany. Jesus had just returned from a journey of many years in foreign lands, in pursuit of knowledge. He was devotedly attached to the family in his youth, but more particularly to Mary; and if there ever was a scene depicted which would fill the eyes with tears, and choke the utterance of one attempting to read it aloud, this is one.

The fourth chapter, is a continuation of the visit, giving a lengthy interview between Jesus and Mary as they walked together by moonlight in the garden. He takes this occasion to instruct the fair Jewish maiden in his new doctrines concerning the "Great Jehovah," as also to declare his attachment to her. We can only quote the commencement of this deeply interesting and instructive

PRIVATE INTERVIEW.

Within the vast expanse of the celestial vault, myriads of stars with ceaseless light, unobstructed by cloud or mist, contributed their powers to illumine and adorn the scene of night. The air was soft and agreeably tempered,—redolent with numerous agreeable odors, exhaled from trees, from blossoms, from healing shrubs and beauteous flowers. All lights were extinguished in the humble dwellings,—all was peace and quietness; for all the worthy people, *excepting two*, had retired to rest from the toils of the day.

With noiseless steps and hand in hand, that two emerged from the dwelling of Lazarus, crossed the enclosed yard, and entered the garden near by. One was a man of tall commanding figure and majestic mein,—the other, a female much less in stature, of delicate sylphide form, whose sparkling eyes told a tale of love and present happiness. Both persons were enveloped in their mantles, which covered their heads, shoulders and busts, as a means of guarding against the night dew.

As soon as they had entered the garden, the female leaned upon her companion's arm, and her eyes beaming with pure affection, looked up to him, seeking an exchange of glances. The man, with looks of tenderness and solicitude, gently supported her delicate form, as in a voice sweet and musical, he poured into her ears words of sacred intelligence, tales of interest, and declarations of secret thoughts and feelings congenial to her soul. As thus they discoursed, they paced to and fro the smooth walks belonging to this beautiful parterre, or under the fruit trees on the borders thereof.

"Mary," said the female's companion, as he raised his hand and eyes towards the firmament with a serene expression of countenance, "does this scene not impress thee as one of great beauty and magnificence?"

As a Drama, this would excel all plays ever put upon the stage. It is a most happy combination of every element in human nature,—brought out in the most vivid light. The scenes are all so very natural and so happily arranged, as to leave no chance, or even *desire* for improvement; love, hate, intrigue and revenge,—as well as comedy of the most farcical nature, are most happily blended and graphically expressed. It would make three five-act drama's of the most intensely interesting character from beginning to end; and we predict that this will ere long become the most popular way of preaching the true gospel, and prove the most effective method of dispelling the thick clouds of darkness that has hung like a funeral pall over humanity so many centuries, and throw light upon the most stupendous fraud that could possibly be conceived by man.

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no22 vol5—2

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	Leave.	Arrive.
Clinton Passenger	*8:15 a. m.	*6:50 p. m.
Pacific Fast Line	*3:00 p. m.	*1:30 p. m.
Pacific Night Express	‡11:00 p. m.	‡6:00 a. m.
Dixon Passenger	4:00 p. m.	11:10 a. m.

Freeport Line.

Freeport Passenger	*9:00 a. m.	*3:10 a. m.
Freeport Passenger	*9:45 p. m.	*3:10 p. m
Rockford, Elgin, Fox River and State Line	*4:00 p. m.	*11:10 a. m.
Geneva and Elgin Passenger	*5:30 p. m.	*8:45 a. m.
Lombard Accommodation,	*6:10 p. m.	*7:00 a. m.

Wisconsin Division—Depot corner of Canal and Kinzie street.

Day Express	*9:00 a. m.	*7:15 p. m.
St. Paul Express	*5:00 p. m.	*5:45 a. m.
Janesville Accommodation	*3:30 p. m.	*2:30 p. m.
Woodstock Accommodation	5:30 p. m.	*9:20 p. m.

Milwaukee Division—Depot corner of Canal and Kinzie streets.

Day Express	9:00 a. m.	11:45 a. m.
Rosehill, Calvary and Evanston.	1:30 p. m.	4:00 p. m.
Afternoon Express	4:30 p. m.	8:00 p. m.
Kenosha Accommodation.	4:40 p. m.	9:25 a. m.
Waukegan Accommodation	5:25 p. m.	8:45 a. m.
Milwaukee Accommodation	11:00 p. m.	5:15 a. m.

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Night Express	‡10:00 p. m.	†6:15 a. m.

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Evening Express	5:15 p. m.	*†9:00 a. m.
Night Express	*‡9:00 p. m.	*6:30 a. m.

Detroit Line.

Day Express via Adrian	*8:00 a. m.	8:00 p. m.
Night " " "	*‡9:00 p. m.	*†6:30 a. m.

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Mail	*4:10 a. m.	†6:05 a. m.
Express	*9:00 a. m.	9:35 a. m.
Fast Line	5:30 p. m.	*6:55 p. m
Express	*‡ 9.00 p. m.	*7:00 p. m.

W. C. CLELAND, Gen. West'n Pass. Agt., 65 Clark st.

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Day Passenger	*9:15 a. m.	*10:10 p. m.
Night Passenger	†9:30 p. m.	*8:30 a. m.
Kankakee Accommodation	*4:15 p. m.	*9:14 a. m.
Hyde Park Train	*6:40 a. m.	*7:45 a. m.
" " "	*12:10 p. m.	*1:40 p. m.
" " "	*3:00 p. m.	*5:15 p. m.
" " "	*6:10 p. m.	*7:35 p. m.

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Aurora	*5:30 p. m.	*8:15 p. m.
Mendota Passenger,	*4:30 p. m.	*9:40 p. m.
Night Express	‡11:30 p. m.	†6:45 a. m.

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Joliet and Wilmington Accomodation	*4:45 p. m.	9:45 a. m.

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Lansing Accommodation	*4:55 a. m.	*8:45 a. m.

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Evening Express	‡5:15 p. m.	†*10:30 a. m.
Night Express	‡*9:00 p. m.	†9:30 a. m.
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BY.......................... E. V. WILSON.

Spiritualism in New Boston, Mercer Co., Ill.

Dear readers, we have just concluded a Convention of Spiritualists at this place, June 6th, 1869, and we have had a grand good time, with full three hundred others, a goodly number considering that Spiritualism had been pronounced dead in New Boston,—was it not?

Sunday morning the exercises of the day commenced with an exhibition of the Lyceum Children under the able management of Conductor R. S. Craner, Esq., and his efficient assistants, and we assure you that it was a sight well calculated to cheer the old and make glad the souls of the young, for before them stood full a score of beautiful boys and girls dressed in holiday attire, exercising in the wing movements of the Heaven-given Lyceum. Then came the marching. This was too much. The old gray beard could not stand it, and over a dozen of them came forward, fell into line, grasped the beautiful banners, and went "marching on."

The speaking of the children was good, many of them giving evidence of fine ability in recitation and elocution.

After these exercises, we had a basket dinner, fresh from the bountiful larders of prosperous farmers, fresh rolls of sweet, yellow butter; light, white bread and biscuit; roast chickens, roast beef, mountains of cake and sections of pie, with all kinds of jam and jelly, besides the saucy eyes of laughing, romping girls and boys. Every heart was glad and the children were happy, "for of such is the kingdom of heaven."

At 2 P. M., we were called to order and held a Conference, listening to remarks from Brothers Roberts, Willits and Wilson. At 3½ o'clock, P. M., the regular lecture by E. V. Wilson, with music and song from Miss Woodward, Miss Dora M. Wilson, Br. Wm. Myers and Capt. Russ Scudder. At night a lecture from E. V. Wilson. His subject, "A Struggle for Life," delivered in his usual forcible style.

The large Hall was full of attentive listeners The weather was fine, in fact, all that we could desire. The Convention was a success, and our cause received a new impulse, notwithstanding it had been pronounced dead, it still lives, and cannot be killed.

On Saturday, June 5th, our meeting was well attended, and the speaking was good. One peculiar feature of this Convention was the fact that there were no Resolutions offered over which to wrangle, but proceeded straight to our work, and had a good time, and so may it be in all future Conventions.

On Friday evening, June 4th, we held a seance during which we gave two or three fine tests.

NUMBER ONE.

The reading of the character and incidents of the life of a prominent Doctor who was present. Saw by him a spirit which we identified by describing her minutely, and gave her age. We were deeply impressed that she was the gentleman's sister, but he said that it was his daughter, the age and description being very correct indeed.

NUMBER TWO.

A spirit came on to the platform and said to us, "I was murdered one and a half years ago, and thrown into the river above here, not far from Muskatine, and the man who murdered me came into New Boston in December last, and put up at the Myers House." Then turning to Mr. Myers, we said, Sir, we will describe this man so that you will know him. We did so, stating: This man was at your house in December last, and you will identify him by his peculiar actions, the demand he made upon you, the terrible impression he left upon you in regard to him, as well as by a remarkable gold ring he had on the third finger of his left hand and the fact that he asked you for help.

Mr. Myres replied, "There are men in the house to whom I related the following at the time it took place."

"There came to my house, last December, a man of the character and description given by the speaker. He said to me, 'I am out of money, and need help, and want you to give me so much,' mentioning the sum, and as he made the demand, he drew his finger thus across his throat, imitating the act of cutting a throat, making a very peculiar noise of 'click.' I complied with his demand and got rid of him."

Several persons responded that they had heard Mr. Myers tell of this incident.

What is it? Who will tell? If the Devil, why do not the churches cast him out? Will some of them answer?

◆

"Elder Grant."

We notice Elder Miles Grant's acceptance of our challenge for debate, with provisos added. This is not according to our offer, hence we take no notice of it. Again, the challenge is too late in the day, we having made other arrangements for the days referred to in July.

We will, however, be at the Elder's service later in the season. Will the Elder write us just what he wants? Our address is Lombard, DuPage Co., Illinois.

Casopolise, Mich., June 13th, 1869.

◆

Illinois State Convention,

Where shall it be? Br. Jamison wants it at Havana. This is out of the way. In the RELIGIO PHILOSOPHICAL JOURNAL of June 12th, we find an invitation to come to Havana, signed James Boggs; Immediately following that, a call for the Convention to meet in June.

Why not meet in August, after harvest, giving Societies time to comprehend the call?

We ignore the actions of the few that met at Springfield, Ill., in October last, and hold that they are not the representatives of the Spiritualists of Illinois.

Milton J. Peters, Prest. of the State Organization, told me a few days ago, that he would not have anything to do with this call to meet at Havana and that he had written Mr. Jamison to that effect. We condemn no one, and yet we condemn everything that is underhanded or on the sly.

We need and must have a State Organization,—one that is not bound to pay tribute to the American Association of Spiritualists. Read this clause in the 5th Resolution, and then ask yourselves, Spiritualists, if you are willing to have anything to do with a State Organization that adopts a Resolution of this character, viz. The State Societies will consist of members of the local Societies, who *shall contribute to the funds of the American Association of Spiritualists.*

Bah! are we slaves? No! a thousand times No!—Let us kill this thing in the bud, and begin anew Let us have a Convention, and one that dare report its proceedings in the Spiritual papers that are known to the Spiritualists of Illinois, instead of a spiritual sheet published in Lyons Mich., a little town between Detroit and Grand Rapids.

The shameful facts associated with the report and its publication in the "Present Age," will kill any organization whatever.

Now, brothers and sisters, let us have a Convention in August, or thereabouts Where shall it be? We trust in Chicago. Let us hear from the Spiritualists everywhere. We would suggest Friday, Saturday and Sunday, August 20th, 21st, and 22nd, 1869. Will the Spiritualists respond? Come to the rescue! Let us have a Convention and a good one!

◆

The Appletons have issued "Christianity and its Conflicts, Ancient and Modern," by G. E. Marcy. He estimates that one-third of the United States deny the divinity of Christ, and classes them as follows:

Spiritualists..................................	6,333,000
Unitarians..................................	543,000
Universalists..................................	1,000,000
Jews..................................	500,000
Infidels and skeptics..................................	2,000,000
Total..................................	10,376,000

He supposes there are eight millions of this same class in Europe, leaving out of the sixty million Protestants in the world, less than forty-five million Christians.

The above item is valuable to Spiritualists, it speaks volumes,—says to the world, be ready "when the bell rings" to take passage with us for the Summer Land. Read it brothers and sisters and preserve it, it is better than gold or silver to us.

[Right, Bro. Wilson. A valuable item truly, and while the professedly Christian world are cutting the Bible to pieces and parceling it out to meet the wants of the various sects,—each claiming a part and contending the while that theirs is the BEST part, and as the greater and more enlightened portion of mankind deny the divinity of Christ altogether, it seems to be the proper time to call attention to the TRUE Gospel (as done on 6th page) which is absolutely indivisible, and about which there can be no contention. —ED]

◆

Read, the "wonderful physical medium," now lies in Waterbury (Conn.) jail as a swindler, having been thoroughly exposed in his trickery on Tuesday evening. Printer's ink on the ropes proved that he did slip his hands out; and light turned on at a critical point of the coat sleeve trick discovered him in the act of trying to put his hand back after donning the sleeve.

We clip the above from a late number of the Chicago evening JOURNAL, and while we believe in the right to expose error and imposition everywhere, and at all times, yet it is unfair to herald to the world that a man is an impostor until it is proved.

◆

MR. E. V. WILSON:—As you gave your challenge in your department of the JOURNAL, will you publish my acceptance in the same? I debate in Buffalo with J. G. Fish from August 2nd to the 8th, and will need some time to devote to other duties, hence I will meet you in Cleveland in March or April, 1870, at a date in those months to suit your convenience.

I do not like your question, because no man would hold that there are no mis translations in King James' version. I want it understood that I may refer to the Greek and Hebrew text to explain King James' version.

You desire to have a full control of all the points at issue. You know I am not an advocate of the Beecher theory of explaining the phenomena of Modern Spiritualism, and it might be a little difficult to introduce the scientific view of your phenomena, under the question you have stated, but I will trust to your lenity and the judgement of moderators, and accept the question as you have stated it. You have the advantage of me before your readers. You can "skin" me until we meet and as long after as you desire, and I can have no chance to reply.

However, in the bonds of common charity and a united search for the truth, I am truly yours,

A. N. CRAFT.

West Farmington, Trumbull Co., Ohio, June 2nd, 1869.

◆

A Relic of the Mound Builders in Ky.

We learn that a very singular relic of that mysterious people who inhabited this continent long before the days of the American Indians, the marks of whose civilization are almost every where found, and who, for the want of a better name, are known to us as the Mound Builders, has recently been discovered near Cumberland Ford, in Bell County, Kentucky.

The Hon. James B. Palmer, of that county, and for some thirty years County Surveyor of Harlan County, out of a part of which Bell County was created, some two or three weeks ago, found upon a peak of the Log mountain (which extends between Cumberland Gap and Barboursville), a large natural grotto formed of an overhanging rock, perfectly protected from the weather. The peak is upon the south side of the Cumberland River, and is as high as the mountains at Cumberland Gap. Although families have lived within less than a mile of this peak, no one seems ever to have ascended the peak or explored the grotto until the visit of Mr. Palmer, who found within the grotto and facing towards the east an admirably carved statue, or rather torso, of a full sized man in a sitting posture with hands by his side. The image was carved from the heart of a yellow pine, and was evidently the work of no mean sculptor. According to our informant, who saw it at Mr. Palmer's house some ten days ago, the contour of the ribs and of every muscle of the body was perfectly displayed. The face of the image is beautifully wrought and every feature is perfectly delineated. In the ears were holes for the insertion of ornaments.

The wood from which it was hewn, from the quantity of pitch it contains, when protected from the weather as it was here, is as indestructible as stone, and this same image may have been, and probably was, carved and set up as an object of worship, long before the Indians roamed the woods, and even anterior to the Christian era.

It is probable that this discovery may, in the hands of expert archæologists, throw some light upon the mysterious history of the Mound Builders. The description of the attitude of the image reminded us of that of some of the Hindoo deities. Our informant stated that Mr. Palmer had removed the statue to his house, but he said that it was his own intention to have him replace it for the purpose of photographing it in its original position, after which it should be sent to the Smithsonian Institute at Washington, with a copy of the photograph.

◆

☞ Reputation is what men and women think of us. Character is what God and Angels *know of us.—Thomas Paine.*

NOTICE OF MEETINGS.

CHELSEA.—The Associated Spiritualists hold meetings at Fremont Hall every Sunday afternoon and evening, commencing at 3 and 7½ P. M. Admission—Ladies, 5 cents; gentlemen, 10 cents. Children's Progressive Lyceum assembles at 10½ A. M. Leander Dustin, Conductor; J. S. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec.

WORCESTER MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening, at 2 and 7 o'clock. Children's Progressive Lyceum meets at 12 o'clock every Sunday at the same place. E. R. Fuller, Corresponding Secretary and Conductor of the Lyceum; Mrs. M. A. Stearns, Guardian.

TEMPERANCE HALL.—The first Society of Spiritualists hold their meetings in Temperance Hall, No. 5 Maverick square, East Boston, every Sunday, at 3 and 7 P. M. Benjamine Odiorne, 91, Lexington street, Corresponding Secretary. Speakers engaged, Mrs. Fannie B. Felton, during January; Mrs. M. Macomber Wood, during February; Mrs. Sarah A. Byrnes during March; Mrs Juliette Yeaw during April; J. M. Peebles during May.

WEBSTER HALL.—The First Progressive Lyceum Society hold meetings every Sunday at Webster Hall, Webster street, corner Orleans East Boston, at 3 and 7½ o'clock, P. M President, ——; Vice President, N. A. Simmons; Treasurer, O. C. Riley; Corresponding Secretary, L. P. Freeman; Recording Secretary, H. M. Wiley. Lyceum meets at 10½ A M John T. Freeman, Conductor; Mrs. Martha S. Jenkins Guardian.

Baltimore, MD.—The "The Spritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings, at Saratogo Hall, south-east corner Calvert and Saratoga streets. Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lyceum meets every Sunday at 10 A. M

Broadway Institute.—The Society of "Progressive Spiritualists of Baltimore." Services every Sunday morning and evening at the usual hours.

MUSIC HALL.—Lecture every Sunday afternoon at 2½ o'clock, and will continue until next May under the management of L. B. Wilson. Engagements have been made with able, normal trance and inspirational speakers.

SPRINGFIELD HALL.—The South End Lyceum Association have entertainments every Thursday evening during the winter at the Hall No. 80, Springfield street. Children's Progressive Lyceum meets every Sunday at 10½ A. M. A. J. Chase Conductor; J. W. McGuire, Assistant Conductor; Mrs. M. J. Stewart, Guardian. Address all communications to A. J. Chase, 1671 Washington street.

UNION HALL.—The South Boston Spiritual Association hold meetings every Sunday at 10, 3 and 7½ o'clock. Mr. Keene, President; R. H. Gould, Secretary; Mary L. French, Treasurer.

The ANDOVER, Ohio.—Children's Progressive Lyceum meet at Morley's Hall every Sunday at 11½ A. M. J. S. Morley, Conductor; Mrs. T. A. Knapp, Guardian; Mrs. E. P. Coleman, Asst. Guardian.

ATHENS, MICH.—Lyceum meets each Sabbath at 1 o'clock P. M. Conductor, R. N. Webster; Guardian of Groups, Mrs. L. B. Allen.

ADRIAN, MICH.—Regular Sunday meetings at 10½ a. m. and 7½ p. m., in City, Hall, Main street. Children's Progressive Lyceum meets at the same place at 12 m., under the auspices of the Adrian Society of Spiritualists. Mrs. Martha Hunt, President; Ezra T. Sherwin, Secretary.

Astoria, Clatsop county, Or.—The Society of Friends of Progress have just completed a new hall, and invite speakers traveling their way to give them a call. They will be kindly received.

BOSTON.—MERCANTILE HALL.—The First Spiritualist Association meets in this hall, 32, Summer street. M. T. Dole, President; Samuel N. Jones, Vice President; Wm. Dunckle, Treasurer. The Childrens' Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to Charles W. Hunt, Assistant Secretary, 51, Pleasant street.

BANGOR, ME.—Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p. m. Adolphus J. Chapman, Conductor; Miss M. S. Curtiss, Guardian.

BELOIT, WIS.—The Spiritualists of Beloit hold regular Sunday meetings at their church at 10½ A. M., and 7½ P. M. Lewis Clark, President; Leonard Rose, Secretary. Lyceum meets at 12 M. Mr. Hamilton, Conductor; Mrs. Dresser, Guardian of Groups.

Battle Creek, Mich.—The Spiritualists of the First Free Church, hold meetings every Sunday at 11 A. M. at Wakelee's Hall. Lyceum session at 12 M., George Chase, Conductor; Mrs. L. E. Bailey, Guardian of Groups.

Belvidere, Ill.—The Spiritual Society hold meetings in Green's Hall two Sundays in each month, forenoon and evening, 10½ and 7½ o'clock. Children's Progressive Lyceum meets at two o'clock. W. F. Jamieson, Conductor; S. C. Haywood, Assistant Conductor; Mrs. Hiram Bidwell, Guardian

BUFFALO, N. Y.—Meetings are held in Kremlin Hall, West Eagle street, every Sunday at 10½ a. m. and 7½ p. m. Children's Lyceum meets at 2½ p. m. Harvey Fitzgerald, Conductor; Mrs. Mary Lane, Guardian.

BRIDGEPORT, CONN.—Children's Progressive Lyceum meets every Sunday at 10½ A. M., at Lafayette Hall. H. H. Crandall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

BROOKLYN, N. Y.—The Spiritualists hold meetings at Cumberland street Lecture Room, near DeKalb avenue, every Sunday at 3 and 7½ p. m. Children's Progressive Lyceum meets at 10½ a. m. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Grenada Hall (Upper room) No. 112 Myrtle avenue, Brooklyn. Also, Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3 and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

CAMBRIDGEPORT, MASS.—The Spiritualists hold meetings every Sunday in Williams Hall, at 3 and 7 P. M. Speaker engaged.

CLEVELAND, OHIO.—The First Society of Spiritualists and Liberalists hold regular meetings at Lyceum Hall 290 Superior St. at 2 and 7 p. m. Lyceum at 10 a. m. Lewis King, Conductor, Mrs. D. A. Eddy, Guardian, D. A. Eddy, Cor. Secretary.

Chicago, Illinois.—The Chicago Spiritualists meet every Sunday in Crosby's Music Hall at 10:45 A.M and 7:45 P.M. Speakers engaged,—Mrs. A. H. Colby, June 6th and 13th; Miss Susie M. Johnson, June 20th and 27th. The Children's Progressive Lyceum meets immediately after the morning lecture. Dr. S. J. Avery, Conductor.

The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 P. M Mrs. M. A. Ricker regular speaker. The public are invited Seats free. D. J. Ricker, Sup't.

CLYDE. O—Progressive Association hold meetings every Sunday in Willis Hall. Childrens Progressive Lyceum meets at 11 a. m. S. M. Terry, Conductor; J. Dewy, Guardian; Mrs. F. A. Perin, Cor. Sect.

CARTHAGE, MO.—The Spiritualists of Carthage, Jasper Co., Mo., hold meetings every Sunday evening. C. C. Colby, Corresponding Secretary; A. W. Pickering, Clerk.

DOVER AND FOXCROFT, ME.—The Children's Progressive Lyceum holds its Sunday session in Mervick Hall, in Dover, at 10½ a. m. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian, A conference is held at 1½ p. m.

DU QUOIN, ILL.—The First Society of Spiritualist, hold their regular meetings in Schraders hall, at 10 o'clock A. M., the first Sunday in each month. Childrens Progressive Lyceum at the same place at 3 o'clock each Sunday evening. J. G. Mangold, Conductor; Mrs. Sarah Pier Guardian of Groups Social Levee for the benefit of the Lyceum, every Wednesday evening.

Des Moines, Iowa.—The First Spiritualist Association meet regularly for lectures, conferences and music each Sunday, in Good Templar's Hall (west side) at 10½ o'clock A. M., and 7 P. M. Children's Progressive Lyceum meets at 1½ P. M. B. N. Kinyon, Corresponding Secretary.

FITCHBURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding and Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January.

FOXBORO', MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

Geneva, New York,—The First Society of Spiritualists of Geneva N. Y., hold meetings every Wednesday evening 7½ o'clock at the residence of R. B. Beach, Sunday 3 o'clock P. M., at the residence of Dr. Newell.

Georgetown, Colorado. The Spiritualists meet there three evenings each week at the residence of H. Toft. Mrs. Toft, clairvoyant speaking medium.

HARTFORD, CONN.—Spiritual meetings are held every Sunday evening, for conference or lecture, at 7½ o'clock. Children's Progressive Lyceum meets at 3 P. M. J. S. Dow, Conductor.

HOULTON, ME.—Meetings are held in Liberty Hall, (owned by the Spiritualist Society,) Sunday afternoons and evenings.

HAMMONTON, N. J.—Meetings held every Sunday at 10½ at Spiritualist Hall, 3d street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary. Lyceum meets at 1 p. m. J. O. Ransom, Conductor; Miss Lizzie Randall, Guardian of Groups. Lyceum numbers 100 members.

HAVANA, Ill.—Lyceum meets every Sunday evening at two o'clock, at Halygroff's Hall.
H. H. Philbreck, Conductor; Miss B. Rogers, Guardian.

JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a. m., upon Natural Science and Philosophy as basis to a genuine Theology, with scientific exprimeuts and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening at 7½ o'clock. by volunteer speakers, upon the Science of Spiritual Philosophy.

LOUISVILLE, KY.—Spiritualists hold meetings every Sunday at 11 a. m. and 7½ p. m., in Temperance Hall, Market street, between 4th and 5th.

LOWELL, MASS.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 2½ and 7 o'clock. Lyceum session at 10½ A. M. E. B. Carter, Conductor; Mrs. J. F. Wright Guardian; J. S. Whiting, Corresponding Secretary.

LOTUS, IND.—The "Friends of Progress" organized permanently, Sept. 9, 1866. They use the Hall of the "Salem Library Association," but do not hold regular meetings. J. F. Barnard, President; Mrs. Carrie S. Huddleston, Vice President; F. A. Coleman, Secretary; D. A. Gardner, Treasurer; Johnathan Swain, Collector.

LYNN, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cadet Hall.

MANO MANIE, WIS.—Progressive Lyceum meets every Sunday at 1 p. m., at Willard's Hall. Alfred Senier, Conductor; Mrs. Jane Senier, Guardian. The First Society of Spiritualists meet at the same place every Sunday, at 3 p. m., for Conference. O. B. Hazeltine, President; Mrs. Jane Senier, Secretary.

MILWAUKEE, WIS.—The First Society of Spiritualists meets at Bowman's Hall. Social Conference at 10½ A. M. Addres and Conference at 7½ P. M. Geo. Godfrey, President.
The Progressive Lyceum meets in the same hall at 2 P. M. T. M. Watson, Conductor; Bettie Parker, Guardian; Dr. T. J. Freeman, Musical Director.

MONMOUTH, ILL.—Lyceum meets every Sunday forenoon. About one hundred pupils. J. S. Loveland, Conductor; D. R. Stevens, Assistant Conductor; Helen Nye, Guardian of Groups.

MORRISANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 p. m.

MILAN, O.—Children's Progressive Lyceum meets every Sunday, at 10½ o'clock A. M. Conductor, Hudson Tuttle Guardian, Emma Tuttle.

Marlboro, Mass.—The Marlboro Spiritualist Association hold meetings in Forest Hall. Speaker engaged, Prof. Wm. Denton, once a week for a year. Mrs. Lizzie A. Taylor, Sec

MANCHESTER, N. H.—The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M, in the Police Court Room. Seats free. R. A. Seaver, President; S. Pushee, Secretary.

NEW YORK CITY.—The Society of Progressive Spiritualists hold meetings every Sunday, in Everett Hall, coner of thirty-fourth street and sixth avenues, at 10½ a. m., and 7½ p. m. Conference at 12 m. Children's Progressive Lyceum at 2½ p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodsworth Hall, 806 Broadway. Conference every Sunday at same place at 2 p. m. Seats free.

NEW YORK.—The Friends of Humanity meet every Sunday at 3 and 7½ P. M., in the convenient and comfortable hall; 270 Grand street, northeast corner Forsythe, 2d block east of Bowery, for moral and spiritual culture, inspirational and trance speaking, special test manifestations, and the relation of spiritual experiences, facts and phenomena. Seats free, and contribution taken up.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures at 10½ o'clock a. m. and 7 p. m. Conference at 3 p. m.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. m. The afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach Conductor; Mrs. Harriet Parsons, Guardian of Groups.

OSWEGO, N. Y.—The Spiritualists hold meetings every Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12½ p. m. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

OMORO, WIS.—Children's Progressive Lyceum meets every Sabbath at 10 o'clock a. m. John Wilcox, conductor. Mrs Thompson, Assistant Conductor, Miss Cynthia McCann, Guardian of Groups.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7½ o'clock. Progressive Lyceum meets at 12½ o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie H. Potter.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A. M. Speakers engaged:—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 8; I. P. Greenleaf, March 1 and 8.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1½ o'clock. Progressive Lyceum at 10½ in the forenoon.

Philadelphia, Pa.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 9½ A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian. Lyceum No. 2, at Thompson street church, at 10 A. M., Mr. Langham, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Concert Hall, at 11 A. M. and 7½ P. M. on Sundays.—"The Philadelphia Spiritual Union" meets at Washington Hall, every Sunday, the morning devoted to their Lyceum, and the evening to lectures.

QUINCY, MASS.—Meetings at 2¾ and 7 o'clock P. M. Progressive Lyceum meets at 1¾ P. M.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ a. m. Children's Progressive Lyceum meets in the same hall at 2 p. m.

ROCKFORD, ILL.—The First Society of Spiritualists meet and have speaking every Sunday evening at 7 o'clock, at Brown's Hall Lyceum meets at 10 o'clock, a. m., in the same hall. Dr. E. C. Dunn. conductor; Mrs. M. Rockwood, guardian.

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Sclitzer's Hall, Sunday and Thursday evenings. W. W. Parsells President. Speakers engaged, Mrs. Sarah A. Byrns, during Nov.; C. Fannie Allyn, during Feb. Lyceum every Sunday at 2 P. M. Mrs. E. P. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

RICHLAND CENTER, WIS.—Lyceum meets every Sunday at half past one at Chandler's Hall. H. A. Eastland, Conductor. Mrs. Delia Pease, Guardian.

SPRINGFIELD, ILL.—Spiritualist Association hold regular meetings every Sunday morning at 11 o'clock, at Capital Hall, South West corner 5th and Adams street. A. H. Worthen President, H. M, Lanphear Secretary. Children's Progressive Lyceum every Sunday at 2 o'clock P. M. B. A. Richards, Conductor, Miss Lizzie Porter, Guardian.

SYCAMORE, ILL.—The Children's Porgressive Lyceum of Sycamore, Ill., meets every Sunday at 2 o'clock, p. m., in Wilkins', New Hall. Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian.

The Free Conference meets at the same place on Sunday at 3 o'clock p. m., one hour session. Essays and speeches limited to ten minutes each. Chauncey Ellwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Secretary.

SPRINGFIELD, MASS.—The Fraternal Society of Spiritualisi hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2 P. M. Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7 P. M.

ST. LOUIS, MO.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday; in the Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 10 a. m. and 8 p. m.; Lyceum 3 p. m Charles A. Fenn, President; Henry Stagg, Vice President Thomas Allen, Secretary and Treasurer; Sidney B. Fairchild, Librarian; Myron Coloney, Conductor of Lyceum.

Terre Haute, Ind.—The Spiritualist Society of this city have located Bro. J. H. Powell, formerly of the "SPIRITUAL TIMES," London, for the year 1869. J. H. Stanly

SACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K. street, every Sunday at 11 a. m. and 7 p. m. Mrs. Laura Cuppy, regular speaker. E. F. Woodward Cor'pnding Secretary. Children's Progressive Lyceum meets at 2 p. m Henry Bowman, Conductor; Miss G. A. Brewster, Guardian

Toledo, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ P. M. All are invited free. Childrens Progressive Lyceum in the same place every Sunday at 10 A. M. A. A Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

TROY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River street, at 10½ a. m. and 7½ p. m. Children's Lyceum at 2½ p. m. Monroe J. Keith, Conductor; Mrs. Louisa Keith Guardian.

THOMPSON, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are E Hulbert, E. Stockwell, M. Hall jr, Trustees; and A. Tillotson Secretary and Treasurer.

TOPEKA, KANSAS.—The Spiritualists of Topeka, Kansas, meet for Social Services and inspirational, speaking every Sunday evening at the Odd Fellow's Hall, No. 155 Kansas Avenue. Mrs. H. T. Thomas, Inspirational Speaker.

F. L. CRANE, Pres't.

VINELAND, N. J.—Friends of Progress meetings are held in Plum street Hall, every Sunday, at 10½ a. m., and evening. President, C. B. Campbell; Vice-Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12¾ p. m., Hosea Allen, Conductor; Mrs. Portia Gage, Guardian: Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

WILLIAMSBURG.—Spiritual meetings for Inspirational and Trance Speaking and Spirit Test manifestations, every Sunday at 3 p. m., and Thursday evening at 7½ o'clock, in Granada Hall (upper room) No. 112 Myrtle avenue, Brooklyn. Also Sunday and Friday evenings at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3, and Tuesday at 7½ o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post Office, Green Point. Contribution 10 cents.

WASHINGTON, D. C.—The National Spiritual Association. Hall corner 4½ street and Pa. Ave. Regular lectures Sundays at 10½ A. M and 7½ P. M. Maj. Geo. Chorpenning Prest. John A. Laudvoigt, Secretary, J. S. Jones, Treasurer.

YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet every Sunday for conference, at Long's Hall, at 2½ p. m.

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This journal is published by S. S. JONES: late the

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